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The Indiana Jewish

Post & Opinion

Volume 53, Number 20

February 11, 1987 • 11 Shevat 5747

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Some movement on Patrilineal issue

**Next Reform
President
opposes
patrilineality**

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**Conservative
savant
approves
patrilineality**

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**Proposals
follow plan
developed in
Denver**

Editorial page NAT 14

3 proposals open to Kroot interns

Applicants for the Federation's annual Samuel Kroot Internship Program are urged to act quickly to secure the opportunity for summer work in one of the JWF agencies.

The internships are open to young people of college age or older. The application deadline is Feb. 27.

Three agencies have presented the following proposals for this year:

—Jewish Family and Children's Services is seeking an intern to locate and identify isolated seniors and to provide assessment, information and referral services to those in need.

—Hooverwood has submitted a proposal for a therapeutic activities program aide. The intern would learn resident care, lead group activities, function as a member of a multi-disciplinary team with his or her own client case load and help provide therapeutic services to residents of Hooverwood.

—The Center offers an intern the chance to develop a study to aid individuals with special needs. Information developed about the physically handicapped and developmentally disabled in the Indianapolis Jewish community will be

used to plan for their special needs.

Samuel Kroot Internships are a means of recruiting people who have completed at least one year of college to work within the Jewish community structure and to learn the many facets of Jewish social services in Indianapolis. The goal is to help people develop a professional commitment to the field of Jewish communal service.

Interested individuals should contact Carolyn R. Leeds at the Jewish Welfare Federation, 615 N. Alabama St., Room 412, Indianapolis, IN 46204 (317) 637-2473.

HAI is accepting student applications

Applications for new students at the Hebrew Academy of Indianapolis will be accepted beginning Sunday, Feb. 15, Administrator Sylvia D. Blain announced.

Enrollment for the 1987-88 school year opened for current students Thursday, Feb. 5, she said.

Early application is recommended, as tuition rates will increase after April 1. Scholarship assistance is available.

The Academy is a Jewish day school serving children from nursery school through

grade 8. It has a first-class accreditation from the State of Indiana, with special commendations for science, history, foreign language and community service.

The only Jewish day school in central Indiana, the Hebrew Academy admits all Jewish children without regard to race, nationality or synagogue affiliation. Its curriculum includes all traditional secular subjects in addition to such subjects as Hebrew, Bible and Jewish History.

Academy thankful for Weisz support

A five-year monthly stipend from the Weisz family will help the Hebrew Academy of Indianapolis meet operating expenses for the next five years, the Academy foundation announced.

The money is a gift from Mr. and Mrs. Zoltan Weisz and Mr. and Mrs. Peter Weisz.

The announcement noted the Weisz family has supported the Academy's efforts for many years. Zoltan and Gisela Weisz

were among the Academy's founders. In 1980, they were honored with the school's "HAI-LIFE Award." Zoltan Weisz is president of the Hebrew Academy Foundation. His son, Peter, is an active member of the school's board of directors.

The third generation also is active in the Academy. Sandy and Lillian Weisz, children of Peter and Amy, are enrolled in the school's elementary program and son Oliver will soon be ready for the nursery school division.

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Bride is 3rd-generation Holocaust survivor

By GISELA WEISZ
255-5019

WHAT A WEDDING! When two young people find each other and decide to spend their lives together, their wedding is usually a



joyous occasion. The wedding of Laurie Laulicht and Bernard Hasten, was an especially joyful event Sunday, Feb. 1 in the elegant Pierre Hotel of New York.

Both bride and groom were born in the United States, but their roots go back far. Each of their four grandmothers — who proudly joined the couple under the lace-covered chuppah — was born in Europe. Each — each in her own way — was able to elude the savage murderers of the Holocaust.

Past linked arms with the future when Bernard, second generation, and Laurie, who is a third generation survivor — possibly among

the first of the third generation to marry — met under the canopy. They received benedictions from Rabbi Chaim Ginsberg, Jerusalem, who also married Bernard's parents in Minneapolis 26 years ago. The honor of officiator was shared with Bernard's cousin, Rabbi Michael Hasten, Indianapolis; Rabbi Chaim Fishweicher, the spiritual head of B'nai Torah Congregation, Indianapolis; Rabbi Pinchas Teitz, Elizabeth, N.J.; and Rabbi Alvin Marcus, who occupies the pulpit at Ahavath Achim Congregation, West Orange, N.J.

Four o'clock in the afternoon, wedding guests started to gather, coming from many distant localities. In three adjoining halls long buffet tables laden with steaming chafing dishes, offered arrays of enticing hot appetizers — all kosher. In starched chef's hats, white uniforms, servers busily filled plates with delicacies while armies of bartenders mixed liquid refreshments. Men in tuxedos or dark suits and women — all wearing the latest styles, with long sleeves — chatted and greeted each other.

Around 5:30 the veiled bride was led into the middle room by her female relatives. Soon, circled by his male family members, the groom followed to participate in the "Bedeckung" ceremony. As his grandmother instructed him — reviving customs of long ago — Bernard bowed to his bride and kissed her hand.

Laurie and Bernard, who had not set eyes on each other for the past seven days, followed the age-old tradition of Jewish brides and grooms. The custom originated in the time of the Bible, when Jacob, son of Isaac, married Leah without seeing her face and was compelled to wait seven more years to marry his beloved Rachel, Leah's sister.

Blinking lights summoned the 420 guests into the big ballroom. Men — their heads covered with dove-colored yarmulkas — sat in rows at the right and women in rows on the left side of the room. Guests faced a delicately appointed, lace-covered canopy. A hush fell over the room. Eyes turned toward the back

entrance, as melodies setting the mood heralded the approach of the wedding party. Two of the rabbis in traditional garb were followed by female relatives dressed in white. Wearing black tuxedos, male relatives gathered under the chuppah. Now came the little girls, six of them, all in white, their hair prettily arranged, none older than 7. In black tuxedos, the group of young ushers, cousins and nephews, also six of them, ages 2-11, arranged themselves on either side of the chuppah. Belying their ages, mustering the necessary dignity for the occasion, they waited for grandmothers Esther Laulicht, Rae Kushner, Hanna Hasten and Margaret Braunstein.

Simona and Hart Hasten escorted their son between the rows of attentive men and women. All eyes were on the bride when Linda and Murray Laulicht led their pretty daughter, in floor-length taffeta gown, down the aisle toward the waiting rabbis and groom.

Alluding to the sad memories in the lives of both families, before the traditional breaking of the glass, the father of the bride said "The past...places on us a tremendous responsibility, the kind of responsibility that we try to discharge to all the children who walk down the aisle. Because that is our future! We can not replace what we lost, we can not substitute what we lost, but we can continue what they have done! So I

pray that you will build a strong house, a strong family and will continue to be the source of pride and joy for all of us!..."

Fourteen photographers followed the 420 guests into the main dining room. Shadows and light played on the faces of guests as they slowly took their assigned seats around the tables. The light came from spotlights from the gold-colored ceiling. On each table were a silver bucket set on a silver column pedestal, spread white tulips, lilacs, lilies and tiny beige roses. Each centerpiece glowed in its own beam of light from the ceiling, forming light patterns on the gray and gold carpeting.

White coated waiters served guests on silvery moire floor-length tablecloths. Between courses, the orchestra alternated age-old Jewish melodies with Israeli songs and the latest musical hits. After servings of appetizers, miniature Lambchop Wellington and salad, guests had a choice of roast beef or roast duck with vegetable garnish. For desert, platters of petits fours and trays of chocolate-dipped fresh fruits followed, as well as tasty icies, molded to resemble purple

Continued on page 1N 6

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Courtroom romp entertaining

By CHARLES EPSTEIN

A new film launches a comedic attack on the legal profession.

Judicial procedures are shaken when brash young lawyer Robin "Stormy" Weathers enters the courtroom in the film, "From The Hip." To describe this fine film as merely a comedy would be a misdemeanor, or possibly a felony. Because "From The Hip" is more than that.

Most of the action takes place in the Halls of Justice but not all of it is comic. There is much poignant drama. And all is entertaining.

Judd Nelson plays the

ambitious, crude young lawyer determined to get somewhere, no matter what. His is not an admirable character. He is loud, nasty, deceitful and untrustworthy. Why perky Elizabeth Perkins wants to marry this cad is a mystery.

It is however, besides the story and craftiness of this movie, the rest of the cast that is so outstanding. Darren McGavin is the senior lawyer assigned to put a straitjacket on Judd and his unorthodox tactics. Nancy Marchand is the head of the law firm, amused, bemused and determined to get rid of her young embarrassment.

Allan Arbus is one of the board of directors who disagrees with Marchand due to the profits of Judd's unrestrained stunts. Ed Winter is Judd's impetuous first client. And Ray Walston is a crusty judge trying to keep his courtroom from becoming a three-ring circus.

But this film actually belongs to marvelous John Hurt who does not enter until the second half. Hurt plays a professor accused of murder. His haughtiness and supercilious attitude create quite a few delightful confrontations. His performance in "From The Hip" acknowledges his two other Oscar nominee portrayals in "The Elephant Man" and "Midnight Express." Not particularly a John Hurt advocate, I was most certainly impressed with his astute impersonation of the arrogant Professor Benoit.

"From The Hip" takes aim at the entire legal establishment, but more importantly it addresses a pressing question: Should criminal lawyers defend clients who are lying? And the drama of this dilemma is electrifying. A real lawyer faced with this same dilemma said, "When enough lawyers begin withdrawing from cases instead of promoting falsity, perjury, and fraud, the sooner faith in the criminal justice system will begin to be restored."

Most of the credit for the excellence of this film belongs to Bob Clark who co-wrote the screenplay, produced this motion picture and superbly directed it as well. Clark also directed such notable films as "Tribute" starring Jack Lemmon, and "Murder By Decree" with Christopher Plummer playing Sherlock Holmes opposite James Mason's Dr. Watson.

The first half of "From The Hip" has many genuine belly laughs while the last half has some, but the strength lies in the drama of credibility. Bob Clark has assembled a huge talented cast to act out a well constructed script. The meld makes for a fun-filled two-hour drama.

United Orthodox meeting slated

The annual business meeting of United Orthodox Hebrew Congregation will be at 2:30 p.m., Sunday, March 1, at the shul.

The agenda will include

election of a board of directors, election of officers and other authorized business, according to David Fogle, congregation president.

Former captive to talk of Iran

Barry Rosen, a young Jewish man who was held captive in Iran, has written a book on his experiences and on terrorism.

He will speak at 3 p.m., Sunday, Feb. 15 at Manchester College, North Manchester, on "Terrorism."

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Gisela — Bride is 3rd-generation Holocaust survivor

Continued from page 1N 4

grapes, pink pears, yellow bananas and other fruits.

Between the courses there was dancing and merry-making. Of course there was the mitzvah-dance, the simcha dances, according to the Orthodox tradition — where men dance with men and women with women in two separate groups — hora, and also modern dances.

Chairs were lifted high. Held fast in their hands, opposite corners of the same square napkin — the bride seated on one chair, groom on another — linked their movements high above the dancers, bowing and bending with the chair-holding dancers. Napkins were tied together to make ropes for jumping. Batons whirled, confetti flew above heads, multi-colored streamers wrapped around dancing couples and noisemakers punctuated the air. Joy was rampant in the ballroom.

At his greeting speech to the young couple, Hart Hasten, father of the groom, drew a parallel between the newlyweds and the first

couple, Adam and Eve, emphasizing the responsibility of a new start. Finishing his speech, he read some of the greetings. Among those who sent cables were former Israeli Prime Minister Menachem Begin, Nobel Prize Laureate Elie Wiesel, Lubavitcher Rabbi Menachem Schneerson, and Prime Minister Yitzchak Shamir and his wife, Shulamit.

Along with many relatives and friends among the wedding guests were Ambassador Benjamin Netanyahu and Mrs. Fleur Netanyahu; Julius Beriman, former Chairman of the Confederation of Presidents; Dr. Zev Benjamin Begin and Mrs. Ruth Begin, Jerusalem; Malcolm Honlein, executive vice president of Confederation of Presidents; Dr. Alvin Rosenfeld, Bloomington, Ind.; Mr. and Mrs. Sandy Frank, New York; Sara and Alex Leicht, Jerusalem; Esther and Yechiel Kadishai, Tel Aviv; Judy and Ed Epstein, Rochester; and

Rachel and Rabbi Ronald Gray, New York.

From Indianapolis came Sylvia and Michael Blain, Daniel Blain, Lyle Feigenbaum, Dorothy and Sheldon Friedman, Elana Frankovitz, Rabbi Abraham Grossbaum, Suzie Goldstein, Chassidah and Hermann Levi, Heidi Levin, Barry Mirkin, Susan and Marvin Mitchell, Barry Mirkin, Ruth, Leon, Fiona and Martin Nitsun, Barbara and Raymond Stern, Steve Suess, Amy and Peter Weisz, Gisela and Zoltan Weisz and Howard Yoffe.

Toward the end of the celebration, gift prayerbooks were distributed among the guests; on their cover, Laurie and Bernard's name printed in gold with the date. Around 11 o'clock, chairs were set in rows facing the head table at the center of the ballroom. Men, with their new prayerbooks in hand, assembled for the grace after meal. They began reciting the "Sheva

Brochot," the first of the seven traditional blessings customarily recited during the first seven days following an Orthodox wedding.

With repeated "Mazel-

tovs," hugs and kisses, sleepy relatives and guests slowly bade goodbye to each other and to the newlyweds and took with them the memories of an exceptional event.

Intermarriage program

What does intermarriage do to relationships within the extended families of the wedded couple?

A program on "Intermarriage: Inlaws or Outlaws," will feature professional Jewish and Christian clergy

examining that question as part of the Indianapolis Hebrew Congregation's Sisterhood interfaith program.

An evening program is planned March 2, with a daytime mini-series on March 11 and 18.

SYNAGOGUES

Candle lighting, February 13, 5:59 p.m.

Weekly Readings: Exodus 13:17-17:16; Judges 4:4-5:31, Tu B'Shevat (New Year of the Trees).

Beth-El Zedeck — Rabbis Dennis and Sandy Sasso, Cantor Robert Zalkin. Services, Feb. 13 6 p.m., Feb. 14, 10 a.m.

B'nai Torah — Rabbi Chaim Fischweicher. Services Feb. 13, 5:45 p.m., Feb. 14, 9 a.m.

Etz Chaim — Rabbi Jehonatan Sharabi. Services Feb. 14, 8:30 a.m.

Indianapolis Hebrew Congregation — Rabbis Jonathan Stein, Bradd Boxman, Cantor Janice Roger. Services Feb. 13, 7:30 p.m., Family Night — Scout Sabbath, Troop 50; Feb. 14, 10:30 a.m., Special Tu B'Shevat seder 6 p.m., Feb. 13.

United Orthodox Hebrew Congregation — 13, 6:09 p.m., Feb. 14, 8:30 a.m.

COMMUNITY CALENDAR

FRIDAY, FEBRUARY 13

6 p.m., Tu B'Shevat seder, Beth-El.

SATURDAY, FEBRUARY 14

8 p.m., Amit Women Shabbos, Mrs. Nechi Shudofsky speaks at Judy Leapman's home.

8 p.m., "Great Western Melodrama" at the Center.

SUNDAY, FEBRUARY 15

2 p.m., "Great Western Melodrama" at the Center.

THURSDAY, FEBRUARY 19

6 p.m., Eileen Prince speaks on modern art, P'ninat Hadassah meeting.

SUNDAY, FEBRUARY 22

7:15 p.m., "Le Gourmet" at B'nai Torah.

SUNDAY, MARCH 1

2:30 p.m., annual meeting, United Orthodox Hebrew Congregation.

SUNDAY, MARCH 8

5:30 p.m., Israeli Falafel Dinner, B'nai Torah.

TUESDAY, MARCH 11

1-2 p.m., B'nai Torah seniors program, "Knowing your rights" in health care.

TUESDAY, MARCH 25

1-2 p.m., B'nai Torah seniors program; safety at home and away.

TUESDAY, APRIL 8

1-2 p.m., B'nai Torah seniors program, "Dealing with Stress."

(Event sponsors, please note: Deadline for placement of notices is Wednesday of week prior to publication date.)

Watch for our annual Bridal Issue

Brides — If your bridal picture has not appeared in one of our Bridal Issues, contact Melinda Marshall at 927-7800 and arrangements will be made to include yours this year. The photos will be handled with tender loving care and will be returned absolutely unharmed.

Advertisers — This is the one issue of the year which receives more attention, plus it is treasured in the homes and is many cases is a keepsake item. That means extra advertising impact. Call Ellen Gremling at 927-7800 for details.



BRIDAL ISSUE '87

By CYRELLE

United Way President: Local restaurateur and community leader Arnold Cohen has been elected president of the Greater Lafayette United Way campaign. Arni is a prominent local business man and former president of the Lafayette Jewish Federated Charities and of Temple Israel. Arni's wife, Linda, his late parents, Bill and Stella, and uncles Sig, Izzy, Max, and Herman were, and are, also prominent businessmen and community workers.

Israeli Folk Dancing: Offering a chance to become familiar with the melodies of Eastern and Western Jewry and to learn about our Jewish heritage in a physical fashion, a girls' Israeli folk dance group is now being formed. Starting its 18th season, the class is taught by Cyrelle Simon and will meet Tuesday evenings from 7 to 8 p.m. at Sons of Abraham Synagogue.

A Double Mazal Tov: The sons of two former Lafayette rabbis are planning their marriages. Rabbi Joseph and Juliette Radinsky, now of the United Orthodox Congregation of Houston, have set the date for the New York wedding of their son, Rabbi Elie, to Naomi Goldblatt of Edison, N.J. Rabbi Chayim and Roberta Rozwaski, now of Temple Israel in Orlando, FL, have announced the upcoming New York wedding of their son, Ahvner, to Raizel Oppenheim of Brooklyn. Both rabbis are former leaders of the shul and are remembered fondly by the entire community.

Purim Carnival: The whole Lafayette community looks forward to the annual Hillel Purim Carnival to benefit the United Jewish Students Appeal, which will take place on Sunday, March 1 from 3 to 6 p.m., at the Hillel Foundation. Organized more than 25 years ago by Rabbi Gedalyah Engel, the event involves the participation of Purdue students, faculty, Jewish fraternities and local youth groups. Everyone has a wonderful time while raising needed dollars for the UJSA.

Depicted: Jewish artist Elaine Barlow, who doubles as the community Sunday School kindergarten teacher, has had a reproduction of her original painting featured in the Lafayette Journal and Courier. Elaine's

painting, which is being shown in the 1987 Religious Arts Festival, depicts two of her students, Rachel Miller and Bobby Lillianfeld admiring the Torah.

Supper Club: Supping on tasty gourmet kosher meals, the bi-monthly social gatherings of the supper club have become eagerly anticipated social events. Preparation of the meals with a French, Oriental, or Israeli flair is distributed among its members. The host

couple prepares the main course, and assigns side dishes to the other participants. The next dinner is planned for the home of Mark and Madelyn Lillianfeld on March 7 and will include regulars Mike and Sharon Harris, Michael and Margi Gold-Vukson, Neil and Marilyn Zimmerman, Ed and Cyrelle Simon, Neil and Naomi Golovin, Stefan and Michal Fuller, and Mike and Helen Miller.

2-leaguer Thompson leading his teams

Dick Thompson continues to outscore everyone in sight in both the over-30 and under-30 leagues at the Center.

He scored 43 points for Walter Ruby's team in a 67-44 victory over the Dick Baltz Team in the over-30 league. Thompson led the Tom Herman team with 28 points but the Jay Scheur team edged out Herman's squad, 51-48 in the Under 30 league.

The victory kept the Herman team on top in the Under 30 standings.

The Pat Madaras team leads in the Over 30 standings.

Other results from the past week, with teams named by captain and high scorers and their scores in parentheses:

Under 30

Social study grad stipends offered

Graduate study scholarships worth \$3,000 per year are being made available by the Jewish Welfare Federation.

The Federation will accept applications from students of social work, Jewish education or almost any aspect of Jewish communal service represented in the array of agencies and services administered by the Federation.

The \$3,000 per year

Gray 63, Breslauer 55 (Mark Zukerman 20)
Gitter 67, Conrad 60 (A. Barker 22)

Kasle forfeited a win to the Luekens team.

Standings

Herman 5-2, Conrad, Scheur, Gitter, Grey and Kasle all 4-3, Luekens 3-4 and Breslauer 0-7.

Over 30

Understein 54, Petree 45 (R. Luekens 23)

Harris 40, Fischer 36 (R. Harris)

Madaras 40, Baltz 37 (Bonds, Jones)

High School Varsity League

St. Luke 45, JCC 44 (D. Jackson 12)

FJYO League

USY 57, IFTY Blue 12 (M. Falender 22)

Student lauded for aiding stars

Todd Brian Schwartz, son of Mr. and Mrs. Sanford Schwartz of Indianapolis, is the recent recipient of a \$500 award for his outstanding service to the Student Union Board of Indiana University in Bloomington.

Todd, a junior enrolled in the school of business, has

been cited as most valuable committee person for his efforts in the promotion of concerts and assistance with visiting celebrities performing at the university. Todd also serves as a residence hall assistant in the IU Halls of Residence.

Rabbi Bernard Lavine led Evansville temple

EVANSVILLE — Friends and loved ones recently mourned Rabbi Bernard H. Lavine, 71, rabbi emeritus of Temple Adath B'nai Israel of Evansville.

The rabbi died Jan. 2 and was eulogized Jan. 3 in services at the temple. He was buried in Rose Hill Cemetery.

Rabbi Lavine was the spiritual leader first at Washington Avenue Temple and later at Temple Adath B'nai Israel after the two shuls merged in 1980 under dual Reform-Conservative affiliation, according to Rabbi Matthew Michaels, the temple's present spiritual leader.

Rabbi Lavine was born in Trenton, N.J. He studied at the University of Pennsylvania and the University of Cincinnati before going to get his master's degree at Hebrew Union College, Cincinnati, where he was ordained in 1942.

He served congregations in New York, Chicago, Iowa and Texas before coming to Evansville.

Rabbi Lavine served as a chaplain in the Army in World War II with the rank of captain.

Rabbi Lavine's community activities included service on the mayor's human relations commission and the city's Family and Children's Services Board. He was on the budget committee of United Way and was an adjunct faculty member of the University of Evansville in religion and philosophy.

After leaving Evansville, the rabbi and his wife moved to Las Vegas, where he taught at a city junior college. They returned to Evansville last year.

Survivors include the widow, Miriam, daughter Judy Saslow; sister, Rhoda Gold of Trenton, N.J., and three grandchildren.

Isadore Katz, 69, aided education

Isadore H. Katz, 69, who helped make a success of the Max Katz Bag Co. founded by his father, died Thursday, Feb. 5, in his home.

Services were Friday at Congregation Beth-El Zedeck, where he was a member, former board member and a member of the men's club.

Mr. Katz was a former president of the Jewish Education Bureau. He was a member of B'nai B'rith, Broadmoor Country Club and various trade associations.

Mr. Katz began working in the family-owned business in his youth and con-

tinued to work there 60 years. The company was established in 1911 by his father. The enterprise aided in developing flexible products for the construction industry and flexible packaging.

Aaron - Ruben - Nelson Meridian Hills Mortuary assisted with the arrangements.

Survivors include his wife, Lee Henry Katz; sons, Donald P. and Andrew J. Katz; daughter, Judith T. Katz; brother, Morris Katz; sisters, Frances Himelstein and Kit Tavel and two grandchildren.

Hyman Brosman, 82, taken by death

Hyman Brosman, 82, who lived in Indianapolis from about 1920 to 1963, died in Encino, Calif., Tuesday, Feb. 3.

Services were Friday, Feb. 6 in California, with burial in Forest Lawn Cemetery there.

Mr. Brosman was a businessman in Indianapolis and left behind many friends

and relatives in this city.

His California relatives chose not to list the Indianapolis relatives so as to avoid a listing that might inadvertently omit anyone.

Survivors in California include his wife, Rose, and three children, Dr. Stanley Brosman, Marvin Brosman and Sheila Cooper and nine grandchildren.

FREEDOM OF THE PRESS — The Jewish Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to the Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten, and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Dear Editor,

Bravo for Rabbi Joseph Klein, who has called for recognition in Reform practice of Halachic requirements for marriage, divorce and conversion. As a Reform Jew who has engaged in an open discussion with Rabbi Reuven Bulka, a "liberal" Orthodox rabbi (liberal in the sense that he is willing to engage in discussion) who has written a book on the subject, I have come to accept the need for agreement on these few lifestyle issues. On lots of other matters — the role of women; attitudes toward homosexuality; design of prayer service — we can agree to disagree, and do so without threatening the future of the Jewish people. True, major points of contention will have to be worked out — the case of the agunah or deserted wife is the most obvious — but as **Trude Weiser-Rosmarin** has *bravely* *written*, *there has been a* ^{ch} *Halachic way.*

However, it is just that rabbinic way that is today the missing link, and here is where I disagree with Rabbi Klein in Worcester and Rabbi Bulka in Ottawa. I am tired of waiting for some form of accommodation among the leadership of the various branches of Judaism. With a few exceptions they seem more interested in defending turf than in preserving peace among Jews. Is it not time for the laity to force the pace of change by working from the bottom up. Why not insist on developing halachically acceptable accommodation on a local basis, where extreme positions are seldom so politically popular, and challenge the superstructure to show why they are invalid.

Such an approach has the potential not only to inject grass roots strength into Judaism, but to render the Israeli debate over the Law of Return simply irrelevant. People at either extreme of the Jewish religious spectrum will of course reject any accommodation, but such disputes are nothing new to Judaism and, if the extreme positions are rejected by the mainstream, they pose no

threat to the essential unity
of the Jewish people.
David B. Brooks
Ottawa, Canada K1R 5R7

Dear Editor,

My respect and admiration for Rabbi Richard Rubenstein's intellect are in no way diminished by the disingenuous character of his letter (P-O, Jan. 21). The Unification Church does not highlight the anti-Semitic character of Reverend Moon's theology, but it is theological anti-Semitism of the crudest sort. The Unification Church has engaged in proselytism of a dishonest character, with much injury done to Jewish families. The think-tank headed by Professor Rubenstein is funded by the Unification Church, as is the *Washington Times*, which he advises.

People use their time as they wish and that use ~~exceeds~~ *exceeds* their education and commitments. Rabbi Rubenstein has decided to disengage from Jewry and gives his time and energy to the Unification Church instead. These facts speak for themselves and explain why I characterized Dr. Rubenstein as I did.

Prof. Jacob Neusner
Providence, R.I. 02912

Dear Editor,

Several weeks ago, Ellen Rittberg, of the New York Jewish Week, reported on surrogate motherhood, a controversial issue that affects society at large as well as the Jewish community.

This article focused specifically on the court case to decide who will have custody of Baby "M".

Rabbis of various affiliations differ in opinion as to whom custody should belong. Rabbi Moshe D. Tendler, an Orthodox rabbi, and Rabbi Marc Gellman, a Reform rabbi, believe that surrogate motherhood is a form of "slavery," influencing women of the lower and working classes to produce children for money.

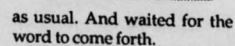
Rabbi David Feldman, a Conservative rabbi, also concurs with their view. I would like to further elaborate on Rabbi Feldman's view as to the reason surrogate motherhood should not be legalized, and Baby "M" be awarded to its biological mother, Mary Whitehead.

The Talmud (Nidah 31B) teaches us that a human being's words are influenced by it's hormones. In ancient times women were obligated to offer sacrifices in the temple, after childbirth, as a sin offering to repent for unkept oaths that they would no longer "cohabit with their husbands" (implying that they wish to

2 machines talking to each other

By RABBI MAURICE DAVIS

Came home the other night, late as usual. Walked into my study, directly as usual. Rewound the tape on the answering machine, also



It was the third message that caught my fancy. It went something like this, "Hello! Are you satisfied with the quality of the insurance you now have? Please don't hang up, for we believe that we have coverage to offer you that will meet your every need, and at rates that are far less than you ever thought possible."

I was reaching for the very handy 'fast forward' knob to move on to the next message, when the following words caught my ear.

"We hope that you do not resent this use of electronic communication..."

It was a *machine*! And it was talking to my machine! The mind boggles. I sat down for a moment to reconstruct what must have happened.

avoid the pain of future childbirth). Yet soon after enjoying their husbands (implying that they wish to avoid the pain of future childbirth). Yet soon after enjoying their newborns, they changed their minds. This same concept can be applied to the Baby "M" case. A woman may contractually agree to "release" the child that she bears, before the child's conception. Upon conception, and as the fetus grows, a woman develops a maternal-biological attachment to the fetus, due to hormonal changes. Asking a woman to give up "a part of herself" is inhumane and cruel.

A rabbinic decision should be based on ethics and/or halacha, and not societal laws. It is also important to note that not every written contract is enforceable and every law ethical. (The Nuremberg laws were legal, but not ethical.) We must never forget that Adolf Hitler, in pre-WWII Germany, used ethnic Polish surrogates (from low socio-economic classes) to increase the "master race."

We must not allow the legality of a contract to override society's ethics and values.

Rabbi Howard Kaplan
Lake Hiawatha, N.J. 07054

Ring. Ring. Ring...Ring.
(My machine always picks
up on the fourth ring.)

My Machine (M.M.): "This is the Davis residence. Sorry we can't come to the phone at the moment. Please leave your name, your phone number, and the time you called, and we shall get back to you as soon as possible. Please wait for the tone signal, and thank you." (Brief. Polite. Succinct. My kind of machine!)

Electronic Voice (E.V.): "Hello. Are you satisfied with the quality of the insurance you now have? Please don't hang up..."

(Totally unnecessary. My Machine was not about to hang up. It is far too polite. It just sat there drinking up every word. No interruptions. No answering back. No insistence that it was more than satisfied with the insurance I already had on it. It just sat there, with its soft little hum, recording every syllable for me later to enjoy...or endure.)

E.V.: (continuing) "...for we believe that we have coverage to offer you that will meet your every need.

and at rates that are far less than you ever thought possible."

I don't know what My Machine (M.M.) ever thought possible. I don't know that

M.M. ever thought, period. But that did not matter to E.V. merrily on its way. It was programmed to talk, and it was talking up a storm, and no one was interrupting or interfering. Surely not I. I was not there.

And surely not M.M. For it, too, was doing what it knew best. It was listening. Well, not exactly listening, but quiet. And that was all that was being asked of it, anyway. Just sit there and be quiet, while the E.V. did what it was born to do.

Then, finally, M.M. had enough. It must have had enough, for I heard it (in the playback mode) saying so to E.V.

M.M.: "The time for your message has expired. Please hang up. The time for your message has expired. Please hang up. The time for your message has expired. Please hang up. The time for your..."

And there you have it. Modern business at its most enlightened. One machine talking without understanding, and one machine listening without comprehending. Neither one aware that the other even exists.

(Sudden, and frightening thought)...This is not the first time this has happened to me. It is just the first time that it has happened to me...with machines.

INVESTING

By Louis Ehrenkrantz



A man named G. Danny French has established a business so unique and creative, that I am amazed that it's never been attempted before. His company, Messages Incorporated, will forward any message to anyone of your choice. The fact that he does this anonymously is what makes his telephone service unique.

In visiting "Messages" at 235 Prospect Ave., in Hackensack, N.J. 07601 (Suite 11E), I was struck by how busy the phones were. I asked Mr. French why so many people use his services for \$5 per message. His answer proved to be an education: Messages are given over to his company to deliver by telephone because of two reasons: embarrassment or convenience.

The latter is more easily understood, especially on the part of professionals: Suppose you're heading from New York to Los Angeles, and have made arrangements to be picked up upon arrival. Since few planes arrive promptly, it would make sense to have someone monitor the progress of your flight, and inform the party at the other end as to the exact time of arrival. (Your secretary might do this for you, but not at 8:30 p.m. or on weekends.) Getting a message to a boss, colleague, or employee that you don't want traced back to you might also make you a customer of Danny French's telephone service.

Embarrassment is the spur in the following cases:

You are annoyed at your neighbor's dog using your front lawn, but you are not willing to risk a confrontation with an otherwise pleasant neighbor. A prudently placed anonymous call on behalf of "the neighborhood" should solve your problem. Ditto for the late noisy parties down the hall. Asking people to behave civilly probably comprises half of this company's revenues. Mr. French informs me that almost all his business is derived from outside his New Jersey base — which goes to prove that Americans have a lot to say to each other — but not directly.

As I stood there, two interesting messages were delivered. The first was, "We really care. That's why we're asking you not to drink and drive." The other was: "Because we think highly of you, we suggest you monitor the group your son has joined. Their propensity for illegal drugs may harm him."

I remained somewhat skeptical until I got home. A neighbor informed me that the school-bus driver had been teaching the children some choice locker-room "jokes." That night, my friend made his first business call to Danny French at (201) 489-1976. Within a day, the jokes stopped, and this without causing any friction between "client" and the driver.

Sylvia M. Fischel was dancer, poet

BLOOMINGTON — Sylvia M. Fischel of Meadowood I.U. Retirement Community, Bloomington, died Friday, Jan. 30 after long illness at age 79.

Graveside services were at Beth Shalom Memorial Park in Valhalla Gardens, Rabbi Mark Shrager officiating.

Mrs. Fischel was born in St. Catharines, Ontario, Canada, the daughter of Maurice Morris and Matilda Morris, nee Nadell. She became an accomplished ballet dancer, published a volume of poetry in Canada, and had worked as office

manager and receptionist in synagogues, Hillel Foundations, and leading hotels.

After retirement she did volunteer work for the Monroe County Public Library, UNICEF, and the Bloomington Hospital gift shop and was a member of Beth Shalom Jewish Community, Hadassah, Red Cross, and Planned Parenthood.

Survivors include her husband, Indiana University Professor Henry A. Fischel; two daughters, Mrs. Antoinette Jourard, Los Angeles, and Mrs. Miriam Herman-Sutton, Toronto; five grandchildren and four brothers.

Reform converts are re-converting

TORONTO — Although no figures were available, Rabbi Moshe Barak, who heads the Toronto Beth Din, rabbinical court, told The Canadian Jewish News that the number of prospects for conversion and even what he termed re-conversions has suddenly risen sharply. "There have been many more young men and women who have approached us for conversion," he said. "A much higher proportion of them did not come to us because of immediate marriage plans."

He added that "we have also had many more requests for conversion among those previously converted in Reform and Conservative ceremonies." He elucidated by noting that they came from people planning to move to Israel, join local Orthodox congregations, marry into tradition families or just to keep their Jewish status clear in all circles.

Reagan: return school prayers

WASHINGTON — President Reagan has not retreated from his position on voluntary school prayers and included a call for their return in his State of the Union address.

"Our nation could not have been conceived without divine help," Reagan said. "Why is it that we can build a nation with our prayers but we can't use a schoolroom for voluntary prayer? The 100th Congress of the United States should be remembered as the one that ended the expulsion of God from America's classrooms."

Gerald Kraft addresses group

Gerald Kraft of Indianapolis, past president of B'nai B'rith International, addresses the organization's Board of Governors at their semi-annual meeting in New York City. It was Kraft's first address since retiring as president last August.

NORM WEISMAN

We once again are with-out Norm Weisman's column, as he still was ailing this week at press time.

NAMES IN THE NEWS

How to save abortions

Responding to the news that almost 20,000 legal abortions were conducted in Israel last year, and another 10,000 illegal ones, the president of the National Council of Young Israel, Harold M. Jacobs, has a solution. He recommended that the same inducements — about \$50,000 he estimated — to those making aliyah to Israel be awarded to mothers. "If a single oleh is worth, on average \$50,000 in government subsidies, mortgage allowances, tax incentives and services, then how much more of an investment should be made in unborn Israeli children who are now being aborted on such a huge scale?" he asked.

Wiesenthal miniseries

Simon Wiesenthal is headed for TV, as a four-hour biographical miniseries is in the offing for HBO cable. After 10 years of turning down offers, at the age of 78 he has consented with the right of approval of the final script. The Nazi criminals hunter who lost 89 relatives in the Holocaust said, "I always refused because there was always a danger they will make me a Jewish James Bond, which I am not." It was Wiesenthal who tracked down Eichmann.

Mansdorf now 37th

Amos Mansdorf, Israel's top tennis player, is only four notches away from the 33rd place in world standings that Shlomo Glickstein achieved in 1981. Mansdorf moved from 84th to 37th place in the Association of Tennis Professionals world single listing. Glickstein meanwhile dropped to 284 in singles. Another big drop, almost 300 rungs to 152nd place. Shahar Perlis, who has been troubled with health problems, dropped from 72 to 157 in the ratings. Mansdorf counted substantial earnings in 1986 — \$130,831.

Jesse Jackson changing?

Whether or not it is a new Jesse Jackson, at least it is clear that in his litany of prejudices the former Presidential candidate now includes bias against Jews. In a New York Times op ed piece recently, he scored President Reagan for "language that brought the Ku Klux Klan to his 1980 campaign opener in Philadelphia, Miss., where in 1964 two Jews and a black had been killed in the civil rights struggle, to the Presidential trip to Bitburg, West Germany, where so many Jews died; to the veto of sanctions against South Africa; to the nomination of a Chief Justice whose house deed prevented Jews from buying. Mr. Reagan has sent a consistent series of signals across the land." In an earlier church meeting, at which Ernest W. Michel, chairman of the World Gathering of Holocaust Survivors, was also on the program, Jackson referred to Bitburg again. The two men noted the history of suffering of both blacks and Jews as well as present strains between.

Do you need help?

People in need anywhere can be matched with people who can help them from Contact Center, Inc., a non-profit network of organizations and volunteers that brings the two together and is operated by Gary Hill and his wife, Cece, from the family business, Northwestern Metal, in Lincoln, Neb. The Contact Center and its founders was the subject of an article in Readers Digest by Patricia Shalka, which traces the beginning and growth of the organization which the Hills have nurtured to its present status as a nationally-known help agency. Contact Center is located at Dept. RD, P.O. Box 81826, Lincoln 68501.

Rabbi is enraged

Hard stand taken by Jakobovits on condoms in AIDS campaign

LONDON — An almost aghast Chief Rabbi, Sir Immanuel Jakobovits, lashed out at the Government's campaign on AIDS, which recommends the use of condoms. He added that he was "ashamed" at the position of at least one Reform rabbi for giving a sermon approving of the campaign.

The slogan of the Government's action, "Don't Die of Ignorance," bore the brunt of the Chief Rabbi's condemnation. "No one dies of ignorance," he said. "Ignorance is not a fatal disease. People die of immorality and unawareness of where such immorality leads."

The Chief Rabbi also took out after his colleagues, presumably Orthodox ones in the U.S., who had recommended that children suspected of being AIDS carriers be excluded from cheder or Jewish schools and

educated separately.

The Chief Rabbi said the notion of safe sex was "unworkable" and the public advocacy of the use of condoms was "quite horrifying."

"In no circumstances can we condone a campaign which seems to be saying, 'have a homosexual relationship, have an adulterous relationship, have any kind of fling, but don't worry, there is a way in which you can protect yourself.'"

This was a pernicious doctrine from the moral, Jewish and medical viewpoints, he added. His own medical advisory panel had told him that the use of condoms did not entirely eliminate risk, he continued.

Expressing his horror that attitudes of the national campaign had intruded into Jewish circles, the Chief Rabbi stressed the

obligation of the community to set an example. Jews should also rethink their life-styles: "Infidelity, extra- and pre-marital affairs, casual sex — these are all utterly abhorrent to us."

Sexual immorality damaged the fabric of Jewish family life, once renowned for its stability, indestructibility and invulnerability, more than any threat to individual lives, he said.

The Jewish press also was blamed for encouraging young Jews to believe that they could no longer be expected to lead a moral life.

Jews should feel sympathy and compassion for those stricken with AIDS; however, they contracted it, he said. "We must stretch out the hand of fellowship and offer support, solace and strength."

Israel oil cartel is deregulated

JERUSALEM — The oil cartel by three major firms in Israel which has been in existence since the formation of the State has seen its last days. An administrative order will end the system by which Poz, Delek and Sonol split the nation's available oil by 45, 30 and 25 per cent respectively.

Prices will be deregulated and a healthy competition, which should mean lower prices, is expected to ensue when the market becomes completely free.

Headed for the Senate

One of these days the expectation is that Paul Feiner will be representing New York in the U.S. Senate. Now his political position is in the Westchester County Legislature, but his future seems assured. Three times a week he sets up a card table and folding chair at the express checkout counter of the A&P at Hastings-On-Hudson under the sign, Problem-Solver and aids those who need direction or help, not failing to carry through. He encourages people to call him at home any time up to midnight. His legislature position is only part-time and pays only \$24,000 a year, but for Feiner, the position is more than full-time. He stopped practicing law when he was elected, and drives a 1981 Chevette with his Problem-Solver sign on its roof. When someone was unable to pay a rent increase, he shelled out the money from his own pocket, but that led to the launching of the Have a Heart for the Homeless Fund. At 30 he's still unmarried and says that "the main thing for me is to make sure the woman I marry understands my career."

Henry to the rescue

A.M. Rosenthal, the former executive editor of The New York Times who now writes a column for the paper's op ed page, took up several issues in a recent column, one of which was the Middle East, and came up with the suggestion that Henry Kissinger be sent there if only to let the Arabs and Israelis know that the U.S. is still concerned. He wrote: "Nobody really up high wants to take on that headache now, for heaven's sake. Things are pretty quiet; why stir them up? But isn't the best time to try to get a little work done before the next Arab-Israeli war, not after? Why doesn't the President send Henry Kissinger over for a few months? Mr. Kissinger would lose lots of money but he could afford it for a while and anyway he has shown he can do more than one thing at a time. He won't solve things probably but most Arab and Israeli leaders, when they mention Americans, talk of Henry as the one with the brains. It might make them feel the United States is still around and not out treading water in the Persian Gulf somewhere."

Headed for stardom?

What a surprise it was in the tournament for boys 16 and under at Fairlawn, N.J., when unseeded and unknown Mitch Rubenstein was the victor. The Dundas, Ontario high school student had to compete with 104 other aspirants even to win one of the eight qualifying places, but once in, his first opponent was number one seed, Bruce Hadad of New York. The match score was 6-2, 6-0. After school in grade 11 at Parkside High School, his mother Norma drives him to Toronto, where he trains three hours a day, five days a week, at the National Tennis Centre. Weekends, if he's not away on a tournament, he'll often put in another four hours a day at a local club. He competed in the Maccabiah last year in Israel, winning two bronze medals.

Caution on bride twice-widowed

KFAR SABA — A Kfar Saba man who plans to marry a woman twice-widowed was cautioned by the rabbis that he is doing so only at his own risk.

What is involved is the belief in traditional circles that someone thrice widowed is considered a "murder-

ous woman," while one twice-widowed is thought to be only "potentially murderous". Both of the bride's former husbands died of natural causes at ages successfully at 75 and 80. She is now 70 years old, and the prospective groom, if he decides to proceed, is 75.

Condoms gifts at JWB affair

LONDON — Probably the work of a prankster, but embarrassment is the result as guests at a Jewish Welfare Board dinner received envelopes from the hands of 40 young women containing a tie and handkerchief and a packet of condoms, plus a leaflet on AIDS.

The affair was under the sponsorship of the Presi-

dent's Club, a group of businessmen who support the JWB and other causes.

"What happened on the evening was the action of an irresponsible prankster," said Jeffrey Greenwood, JWB chairman.

Chief Rabbi Sir Immanuel Jakobovits was described as "sickened" by the incident.

CONTEST

Do you know who's who?

The new Mystery Person was born on the Lower East Side.
The Mystery Person served in the U.S. Air Force in World War II.
He said his work is "the hardest job known to mankind."

The winner of the Post and Opinion Contest will receive a free copy of "Jewish Cooking Made Slim" edited by Marjorie Weiner and illustrated by Lea Gabbay. This unique cookbook shows how even the most luscious desserts, breads, pastas and other dishes can be prepared with fewer calories and still have great taste! Each week an additional clue to a well-known Jewish personality will be given. Responses must be made by mail. The first entry received wins.

Next Reform president opposes patrilineality

BALTIMORE — Forces against the patrilineality position of the Reform Movement have a strong ally in the incoming president of the Central Conference of American Rabbis — Rabbi Eugene Lipman. The rabbi emeritus of Temple Sinai, Washington, is vice president of the CCAR and will be elevated to the presidency, if precedent holds, at the convention in Florida later this spring.

"I voted against it, I don't believe in it. I don't practice it. I didn't. I don't, and I won't," was the way he put his opposition when interviewed by James Besser of the Baltimore Jewish Times here.

He explained his view as, "First of all it changes the nature of the relationship between the Jew and Judaism, and that's a pretty serious matter. Who is a Jew? Traditionally the answer has been an ethnic one. It has to do with your lineage; your convictions are not relevant. When you change to patrilineality you become a Jew by virtue of practice. It becomes cultic. This is a very serious matter, and I don't buy it."

Continuing he said, "Where children of mixed marriages are concerned, I want them to be Jews for the whole world. Since the traditional community is never going to accept patrilineality, this means conversion, not just changing the



Eugene Lipman

definitions."

He then explained how he handles cases in his own congregation. "Where any question will be asked about the Jewishness of a child, I have always had three of my friends, all with Orthodox ordination, who have been willing to be there and sign the certificate. There are lots of converts around, children and adults both, at whose conversions I have been physically present, but silent."

His prospective converts go through rigorous instruction and are immersed in a mikva. "It solves the problem in a universal kind of way," he said. "Changing the rules on patrilineality will not do that."

Rabbi Lipman recognizes that the conversions are unacceptable to the Orthodox. He was hardly reticent

in challenging the Orthodox. "The immorality," he said, "lies in the insistence of the Orthodox rabbinate in making lists of who is kosher and who isn't. The Orthodox rabbinate won't let me perform an absolutely kosher action and sign onto the fact that it has happened. The action and the signing have to be performed by people they'll accept. My contempt for them is boundless."

Since he'll be the new president of the CCAR, which in 1983 adopted patrilineal descent, he hastened to say that he is speaking for himself. "The CCAR's position on patrilineality is clear. When I speak in public, I explain this, and then make it clear that I don't agree with it. That's the way it is; either you believe in pluralism or there's no way to be a Reform rabbi."

Besser contacted Rabbi Alexander Schindler, the father of the patrilineal descent. Schindler, who is president of the Reform movement, The Union of American Hebrew Congregations, disagreed with the ethnic view of Judaism expressed by Rabbi Lipman. "Patrilinealism makes Judaism more than just a biological fact," he said. "This decision places more of the emphasis on commitment and ideology. Surely there is more to Judaism than race."

17-year-old dies of AIDS

HAIFA — The death of a 17-year-old boy from AIDS contracted through a blood transfusion marks the 34th victim of the disease in Israel. The blood used in the transfusion came from the U.S., the Health Ministry announced. Currently all blood used in transfusions is treated to kill any AIDS virus.

Patrilineality is O.K., Rabbi S. Siegel's view

By SEYMOUR SIEGEL

The Post and Opinion has asked a number of authorities in the Reform and Conservative ranks for their views on patrilineal descent. Prof. Seymour Siegel is Ralph Simon Professor of Ethics and Theology at the Jewish Theological Seminary.

I have long admired the achievements of the Reform movement. They have, in general, shown great flexibility and willingness to adjust traditional norms with contemporary realities. This, of course, does not signal my complete agreement with all of the actions of the Reform movement which has, in the course of its years of existence, made moves which are difficult to accept.

In regard to the latest suggestions made by Rabbi Klein (P-O, Jan. 7) and others to direct the movement towards more Halachic sensitivity is certainly to be welcomed. In regard to the two questions raised by Rabbi Klein — the reinstitution of Get and the return to the traditional matrilineal process of Jewish identification — there are grave problems. The traditional requirements for the proper execution of the Get

are extremely detailed and precise. As a matter of fact, most non-Reform rabbis do not execute Getim. Therefore, the fact that a Reform rabbi would arrange for a Get under his own auspices would not result in the instrument being accepted by the very people for whom we are aiming our efforts. In other words, the woman with the "Reform Get" would have the same status, from the point of view of the Halacha, as one who had no Get.

As far as the matrilineal descent is concerned, it is my opinion — as had been expressed recently in your paper — that it is both ethically and even historically acceptable to invoke the older procedure of reckoning status according to the father's descent.

Therefore, though Rabbi Klein's intentions are very laudable, I am afraid that the practical results of his actions would change little, or nothing.

We will have to live with our differences hoping that goodwill and time will heal the breaches which have unfortunately entered into the Jewish body politic.

Ultra-Orthodox, Arabs fare poorly in a poll

TEL AVIV — The opinion poll showing dissatisfaction with life in Israel also showed a 54-17 percent approval of Orthodox Jews who were not ultra-Orthodox. While Conservative and Reform Jews received a 28-21 percent acceptance, although 51 percent had no opinion.

Arabs fared poorly. The percentage was 45-19 against them if they were Israeli Arabs and only eight percent if they were in the West Bank.

Ultra-Orthodox Jews

fared even worse than the Arabs, with the figures 66-14 against them.

The poll was conducted by Hanoach and Rafi Smith who command wide respect in Israel.

Federation questions allocations to Israel

SYRACUSE, NY — The Federation here is adopting the action of other federations studying whether the allocation of funds by the Jewish Agency are "being used in a fashion which is prejudicial to any Jewish ideological orientation." It also decided to name a special committee to explore the question and took a second step — how best to join with other federations and appropriate national agencies to

insure greater accountability of its expenditures by the Jewish Agency for Israel.

As a result of the action, which was front-page news for the Federation's newspaper, The Jewish Observer, Irving Kessler, UIA's executive vice president, met with federation principals in an all-day session, followed by an "off-the-record public meeting" to which all members of the community were invited.

A Ben-Gurion Square was dedicated in Los Angeles in commemoration of the 100th birthday of Israel's first Prime Minister. His son,

Amos, participated in the ceremony at the northeast corner of San Vincente and Wilshire Boulevards.

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Combat Training Only — Although 40 percent of women conscripts in the Israel ARmed Forces are assigned to clerical work, they are beginning to move into jobs once held only by men as this photo showing them in practice with full armed gear attests. Since she took office as commander of the Women's Corps four years ago, Brig-Gen Amira Dotas has been insisting on more meaningful tasks for women. Currently out of 709 job categories

in the army, 516 are now open to women as against only 225 in 1981. These include artillery and tank instructors, auto and aircraft mechanics, medics, cartographers, atomic, bacteriological and chemical specialists, computer programmers, arms inspectors, personnel officers, social workers and technicians administering psychological tests. Women are banned from front line fighting.

That Reagan not at camps is retold in new book

NEW YORK — President Reagan strayed from the facts in telling Prime Minister Yitzhak Shamir in late 1983 that he had filmed Nazi death camps as they were being liberated by the U.S. Army and then repeated the story several months later to Simon Wiesenthal and Rabbi Marvin Hier. This was stated in a book published by Doubleday and Co., and written by Garry Wills.

Actually the President had never left the U.S. during the War.

The book also takes issue with the President over his visit to the Bitburg Cemetery. The President stated that he had not included a visit to a concentration camp because he did not wish to embarrass Chancellor Kohl. The Chancellor is quoted as saying to the President after the Bitburg incident that "I suggested you visit the Dachau Memorial."

Rep. Sala Burton succumbs at age 61

WASHINGTON — Representative Sala Galant Burton, who succeeded her late husband in 1983, died of cancer two months after undergoing an operation. She was 61 years old and represented a San Francisco district.

A native of Poland, she came to the U.S. with her parents before the Nazi occupation. She came to

Washington with her husband, Phillip Burton who served in the House for almost two decades.

She was a power as an advocate for poor people, education, the environment and arms reduction.

Funeral services were held in Temple Emanu-El in San Francisco.

AIDS takes newspaper man

ATLANTA — Max Meltzer, 35, a member of the staff of the Atlanta Jewish Times, formerly the Southern Israelite, died here after a long bout with AIDS. The staff of the weekly newspaper, aware of Meltzer's affliction supported him as he continued working until

pneumonia led to his death. He was a teaching assistant/lecturer at the University of Georgia, and earned an MA degree from the Indiana University, before joining the newspaper staff, whose editor, Vida Goldgar, wrote a farewell column on him.

Death Notices

Rabbi Abraham Israelitan

We record with sorrow the passing of our beloved colleague and extend our heartfelt condolences to his family and to all who were blessed by his fellowship and ministry. Rabbi Kassel Abelson, President Rabbi Wolfe Kelman, Exec VP The Rabbinical Assembly

Rabbi Max Gelb

We record with sorrow the passing of our beloved colleague, and extend our heartfelt condolences to his family and to all who were blessed by his fellowship and ministry. Kassel Abelson, Pres. Wolfe Kelman, Exec. VP The Rabbinical Assembly

No choice

Israel must negotiate with PLO, Harkabi says

TEL AVIV — Israel has almost no choice but to negotiate with the PLO, according to Prof. Yehoshafat Harkabi, a leading Middle East expert on the faculty of the Hebrew University.

Harkabi, who was chief of military intelligence in the 1950's, told a symposium at the government's information center that "There will either be a Palestinian state alongside us or we will be the Palestinian state." Israel had better compromise over Jerusalem as well, he added, stating that people who think that "only their wishes will come true live in a dream world." With so many Arab states involved, he continued, "Israel's only option is to have most of it — or none of it."

Harkabi's theme was that the older generation of Israelis was "betraying" its children by failing to negotiate with the PLO and to agree to the establishment of a Palestinian state alongside Israel.

"We will bequeath a host of problems which we can barely solve and which they won't be able to solve when most of the population is Arab."

Harkabi quoted government statistics to prove that in 15 years there will be an equal number of Jews and Arabs of military age here. "It's not going to be like South Africa where the blacks are orphans," he added.

Talk about expelling the

Arabs is "not realistic," he said. Israel's alternatives are either to defend the Jewish state from less favorable borders than it has now, or to hold its present borders and find itself facing "an internal volcano, which will erupt — and there will be no Jewish state."

One cannot count on more births or immigration to change the demographic picture, he continued. Neither American nor Soviet Jews are coming. "Two stabbings (in the Old City of Jerusalem) scared the tourists away and left hotels empty. Jews will prefer living with their Christian, European neighbors to living in this unstable state with Moslem neighbors," he predicted.

Harkabi rejected arguments that there is no one with whom to negotiate peace. "We have no choice but to talk to the PLO," he asserted.

He said that most Palestinians consider the PLO as their representative. "The PLO is a disgusting organization, but you don't negotiate with someone because he's nice," nor can Israel dictate who will represent the Palestinians, because, "they won't let us."

Harkabi went on to express the view that the PLO has changed. It has not amended its Palestinian Covenant, but references to it have decreased. Thus talk of replacing Israel should be considered as a mere "aspiration," not a matter of policy," he concluded.

Family rejected on wife's conversion

LONDON — A conversion carried out with all the particulars of halacha has been rejected by the London Beth Din, presumably because the officiating rabbi is Louis Jacobs, who is Orthodox.

The account is related in detail in The Jewish Chronicle here by Jonathan Shapiro. Although his wife was not Jewish when they married, she later went through the full conversion process with Rabbi Jacobs and was accepted by the beth din, the Jewish court. Then they were married again by a rabbi.

When the family moved

to Coventry, they applied for membership in the Coventry Hebrew Congregation and paid the year's dues. Not much later, they were called back by the congregation's officials "to clarify things with London."

The congregation protested and sought to be able to permit the family to hold its membership, but lost the battle.

The London Beth Din offered to meet Mrs. Shapiro to decide whether another conversion would be necessary, but the family refused to go through with the meeting.

The old look in rabbinical education

By JACOB NEUSNER

If Jewish education for the primary and secondary school levels, both formal and informal, represents one of the triumphs of American



Jewry in our day, rabbinical education presents a different, and dismal, picture.

My impression, based on my observations of rabbis old and young, is that rabbinical education has not yet answered for itself the most basic questions of any educational program. The result? Intellectual bankruptcy in the pulpit (happily, with many exceptions).

Precisely what should my students know, and why should they know it?

What is at stake in my classroom, and what tells me whether, as an educator, I have succeeded or failed?

As a college I can answer these questions. I have not heard rabbinical educators ask them.

When I was a student at the Jewish Theological Seminary of America (1954-1960), I remember that the only question facing us in Talmud class at the beginning of the year was what tractate we would learn that year. There was no rational sequence of levels of achievement. No, tractate came first, none came second, in some curricular sequence. That is quite correct as an approach to Talmud study. But it is incorrect as an approach to education.

Why? Because, in general, education builds sequences of learning. These represent rational answers to legitimate questions such as: What must I know now, what do I learn later? What must I know first to understand a subject at a higher level? Whether it is arithmetic before algebra, or inorganic chemistry before organic, or a simple level of history before a more complex set of question, educa-

tors ordinarily work out levels of learning.

If there is no program that tells you what comes first and what comes later (other than a certain superficial facility at reading the text, in the case of the Talmud), then education becomes repetitious and formal. Students do not perceive that they progress. They go over more or less the same things year after year.

If, in the case of the Talmud, you are not even taught grammar, the result is that you can never do anything on your own. Then the truth is, every year is year one. You're always a beginner. The teacher al-

Jewish thought or Jewish history or Jewish literature), then students become retailers of teacher's opinions. But they do not develop the confidence to form their own opinions.

If the rabbinical schools offer this and that but no program and curriculum, if everything is as important as everything else, then why should rabbis in particular develop a clear perception of what matters more than something else?

The present chaos in rabbinical education leaves the impression that a poem by Bialik or a fact in American Jewish history matters just as much as a Talmud-

If the students are given the teacher's opinions but not direct encounter with the text and with diverse opinions on it (whether issues of Jewish thought or Jewish history or Jewish literature), then students become retailers of teacher's opinions. But they do not develop the confidence to form their own opinions.

ways reigns supreme.

Now in Judaic learning that is a correct attitude, because if every line of every book is Torah, then nothing is more important than anything else. But that correct theological judgment does not also define appropriate educational policy.

Quite to the contrary, there are things you have to know, in Talmud or in Tanakh or in Midrash-texts or in Jewish thought, before you can learn other things. Early on, for one example, systematic study of the rhetoric and grammar of the two Talmuds will lay the groundwork for study of texts on the students' own initiative.

If students are taught the text but not how to prepare, then they always depend on the teacher, and the authority of the system is reinforced — above all, the authority of the teacher.

If the students are given the teacher's opinions but not direct encounter with the text and with diverse opinions on it (whether issues of

passage or a midrash-exegesis of Scripture. Maybe true in some abstract world out there — but an absolute lie when it comes to the calling of rabbis.

Rabbis are rabbis because they know and can accurately stand for some specific writings: the Torah, that is the canon of Judaism. The Talmud and related texts, the Tanakh and the midrash-writings, Jewish religious thought — these matter much more than many other subjects generally given equal standing in the Reform and Conservative seminaries. So Jewish folklore and Jewish theology enjoy equal standing, and the Talmud is just another subject for rabbis.

If I were head of a rabbinical school, I'd drop modern Hebrew literature altogether, leave the dull and shallow narration of history to the reading of a few books, and concentrate my attention on the study of the Torah broadly construed.

The upshot of the prevailing chaos in rabbinical education is simple and noticeable.

First, the generality of rabbis (justifiably) exhibit slight confidence in their own intellectual capacities to master Jewish texts and teach them with authority. Their rabbinical education leaves behind a sense of humiliation and inadequacy.

Second, the generality of rabbis exhibit a fear of Jewish scholarship. The prefer to retail the gossip that flows from the seminaries and their bickering, backbiting faculties, rather than to read the books written by the intended victims of the rabbinical gossip-machines.

These two failings do not affect the congregations. The third does.

A fair number of rabbis really have nothing to say, no program of ideas and values they wish to convey, that they themselves have mastered and made their own. And what that means is that, like television "news personalities," they are good at delivering the message, but someone else has to write the script.

Now the congregations assemble educated women and men, and people come together, over all, expecting to hear something Jewish and interesting. But if their rabbi has little to teach

them (and some, though not all, rabbis I have observed stand up on the pulpit with nothing whatsoever to say to anyone in the world), then whatever Judaic truth the world contains goes for naught.

So all of us have a stake in the intellectual vitality of the rabbinical seminaries.

The present situation of some of the Reform seminaries presents a measure of promise: the middle-aged faculty of the HUC-JIR campus in New York City includes some first class, productive minds, so too in the Los Angeles campus.

But, in the aggregate, rabbinical faculties present the Jewish world with a dreary collection of intellectual nullities, non-scholars and non-teachers, dead wood, with no Jewish message and a commitment, more than anything else, to their own egos.

What has been accomplished in Jewish education at the primary and secondary level has yet to affect rabbinical education.

The first problem facing the chancellor of the Jewish Theological Seminary is not the financial crisis alone, but the intellectual bankruptcy of the institution he is going to have to save.

What about Jewish education at the college level? Now that is the disaster area. But for its own reasons.

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The final frontier

By ELAINE KAHN

Of the four people who live in my house, one wants to be the first rabbi in space, two want to be the first twins on Mars and I want to,



just once, board an airplane without thinking I am going to die.

A year ago, I was the only one in the house unaware that the space shuttle Challenger was being launched. I didn't know anything about it until 20 minutes after the explosion for which the word "tragic" is not sufficient. And when I did find out, I became very angry — at myself.

I remember exactly when I was standing in my elementary school when news came of John Glenn's first successful orbit of earth. Soon after began my morbid fascination with death in space — was it really true the astronauts were sent up with cyanide capsules just in case?

I remember at exactly which point in my holiday drive to Florida I heard that Apollo 8 was successfully orbiting the moon and how much I worried about the astronauts while they were on the far side, out of radio contact with earth. I remember sitting in my late Aunt Bea's apartment alone, watching the first person walk on the moon, and who it was that I called, in great excitement, immediately after.

Above and beyond all that, I remember how much I loved first learning, in grade five, about the explorers (a red book that began with the story of Prince Henry the Navigator, whoever that was).

Fire from candles burn rabbis home

BERKELEY, CA. (P-O) — Rabbi Dan Dorfman's Shabbos candles were lit when he left his home here to officiate at the Vallejo Reform Temple B'nai Israel on a recent Friday night. On

I was very angry at myself last year for losing sight of that wonder, interest and excitement, growing out of and away from it somehow. How terribly ordinary I'd become, never missing a headline telling of the gruesome Stars Wars, never noticing a headline about the marvels of star exploration. Knowing vaguely that it is wrong for space exploration budgets to be cut back, but never, stopping yawning long enough to really learn about it. Barely glancing at the pictures of Uranus sent to earth by satellite the week before Challenger blew up, but gorging myself on details of grief and debris after that blow-up.

Oh, yes, there was the one time we all got up early to watch a shuttle launch a few years ago — can't remember which shuttle — but that was for the sake of the children. Halley's comet shows up once in a lifetime, but I didn't accompany my family to view it — heck, it was bitterly cold and I'd heard the comet just looked like a fuzzy ball and wasn't even digital or trimmed with kiwi.

Teacher Christa McAuliffe, who died in the Challenger explosion, knew about adults like me. I think. I like to think her thrilling plan to teach schoolchildren across the U.S. all about space directly from space was meant to have a trickle-up effect.

By all accounts, she was a kind teacher, but in my mind I see her ripping away from the movie screen both the E.T. and 2001 generations and forcing both to write 10,000 times on our home computers: "The fault, dear Brutus, is not in our stars but in ourselves, that we are underlings."

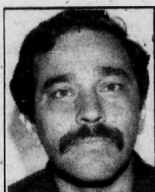
For surely when we fail to be moved by the positive and real wonders of the final frontier we are greatly diminished.

his return from Vallejo, some 15 miles away, he learned from firemen that drapes near the candles had caught fire, destroying the interior of his home.

Richmond puts body on the line

By SHEL WALLMAN

When the New Jersey Devils of the NHL picked up defenseman Steve Richmond he didn't skate in his first 10 games. Not a sulker,



Steve was the first man on the ice for practice and the last to leave. When injuries stuck two starters, Richmond stepped in and has played well ever since.

In a recent 3:2 win over the New York Rangers, the 26-year-old Chicago native took a slap shot in the back of the neck to stop an attempt on goal with just 43 seconds to play. "Steve sacrificed himself to block the shot for the good of the team," said goalie Alain Chevrier. "It was a great effort. We were afraid the puck hit him in the face." Richmond's reaction was self-effacing. "You don't think about danger to yourself in a situation like that. You just react; do what you have to do to help the guys."

Other hockey news is about Josh Caplan, a sophomore starting defenseman for Harvard's ice-hockey team. He is the great-grandson of Harvard graduate, Casper Grosberg. Josh skated at the U.S. Olympic Festival this past summer.

In wrestling

The college wrestling season has produced these tournament results: Ken Chertow, a junior at Penn State from Huntington, W.V., captured the 126-lb. title at the Pen State Invitational, while placing third at the Mat-Town Tourney; Andy Katz, a senior at Franklin & Marshall from Fox Chapel, PA., was first at 177-lb. at the Bloomsburg Invitational; Kevin Mottelwitz, a junior at Illinois from Glenview, IL., took 2nd place at 190-lb. at the Illinois Open; Steve Salzman, a senior at Yale from Rochester, N.Y., was runner-

up at 190-lb. at the RIT Invitational; Gary Fischbein, a senior at Virginia from Monroe, N.Y., settled for 3rd place at 158-lb. at the Turkey Bowl; while Lenny Bernstein, a junior at North Carolina from Rockville, MD, was fifth at the prestigious Midlands Championships.

More on football

Football continues to linger, like a bad cold.

His stats arrived too late for consideration to our All-American team, but soph FB Tom Frooman of the Citadel (3:8) had 27 carries for 370 yards (2nd best on team) for a 5.0 yard average with 2 TD's. He also received 16 passes for an additional 119 yards and another TD.

We were late in learning that the following gridmen received honors: Chris Hornblit, a senior DE for Framingham State from Brookline, MA., was named all ECAC Division III New England, 1st-team; Andy Maretz, a senior place kicker at Harvard from Woodbridge, CT., was named all-Ivy, honorable mention; and Rob Gabbe, a junior OG for Bates from Sudbury, MA., was named to the All-New England Small College Athletic Conference team. Rob is quick for his size (260 lbs.).

Birdie putt wins for Corey Pavin

Corey Pavin let the golfing world know that he may be the king pin for a long career as he overcame a six-stroke deficit to win the Hawaiian Open on the second extra hole on a sudden death playoff by holing a 20-foot birdie putt. He pocketed \$108,000 for his victory, bringing his winnings of this year to \$307,040. Only two weeks

and particularly effective at protecting for the pass.

And basketball

In basketball, Jon Drezner, a junior at Calabasas (Calif.) High School, netted 27 points and collected a school record 34 rebounds in an 80:50 romp over Santa Paula. As a soph, Drezner was a 6 1/2 (G). I suspect that he has shot up a few inches.

We recently reported that Ed Zucker, Rutgers University ace forward, would miss the remainder of the season because of a back problem. We have now learned that the ailment has been diagnosed as congenital stenosis, a narrowing of the spinal canal. Surgery has not been considered, but Zucker has been advised to avoid physical activity.

Mike Adler, a soph at the Maimonides School (Boston area yeshiva), scored 23 points with 4 blocked shots in an 81:40 cakewalk over Peabody USY. In his next game, Mike deposited 28 points while rejecting 5 shots in a 73:59 loss to St. Clement's.

Send all information, leads and questions to Shel Wallman at 70 W. 95th St., Apt. 27G, New York, N.Y. 10025.

ago he won the Bob Hope Classic.

The Jewish star thought he was out of the running after shooting 65 on the opening round and then bulging to 10 strokes higher in the second round. But his third round 66 and his 64 finish brought him the chance to win the playoff against Craig Stadler.

Brandeis chaplains on hunger strike

WALTHAM, Mass. — Rabbi Albert Axelrad, the Jewish chaplain at Brandeis and his two non-Jewish colleagues are on a two-week hunger strike in protest against the action of the school in not completely divesting itself of stock in South African companies. The dispute between the students and the Univer-

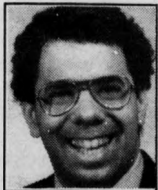
sity's trustees has been a campus feature over the past several years. The three will only accept liquids, and have dissuaded students from following their action, and even refused interviews to try to contain any publicity.

Some stocks were sold last year. The present stocks total \$1.5 million.

Brighton Beach Memoirs

By RABBI ELLIOT B. GERTEL

If it offered nothing else, the recent film version of Neil Simon's play, *Brighton Beach Memoirs* would do service to current audiences



with its uncanny recreation of the atmosphere and attitudes of the World War II era, through skillful writing, direction, and appropriate scenery.

Brighton Beach Memoirs offers much more, however. It offers a most engaging performance by Jonathan Silverman as the narrator and central character and touching portrayal by the rest of the cast, especially Judith Ivey who is memorable as the narrator's widowed aunt. Also, it is one of those films that is disturbing while you watch it, even a little embarrassing, but is appreciated and even grows on you when you think back on it.

On the surface, it is the story of a son battling for independence and for enjoyment of puberty against an overbearing, nagging, sometimes downright obnoxious mother. But that is just the surface. No one is too perfect or imperfect in this film, and that is its very charm and its very deceptiveness.

The mother can be very obnoxious in her quirks and obsessions and naggings. She is constantly sending the younger of her two sons, Eugene, the central character, on all kinds of unnecessary errands, endlessly sending him out for food, for example, because she insists on buying food in less quantities than she needs, out of a strange mixture of stinginess and superstition. She spends many waking hours patrolling him, lest he make off with an extra cookie, and yet stuffs him with what he calls "Jewish medieval torture," liver and cabbage.

Such quirks on her part force Eugene to resort to "Jewish wit" just out of sheer self-preservation. He ob-

serves that his mother and her friends, and even other ethnics in the neighborhood, never speak of sickness or disease, but whisper about them. When his mother tells him that shoes on a bed are bad luck in a Jewish house, he quips that the house isn't Jewish; it was built by Italians. One gets the impression, however, that the mother resorts to such ethnic "superstition" after a long history of Eugene ignoring her distress about shoes on the bed.

Indeed, while the mother is very much a nag, the film is most sensitive to what makes her that way — two not-so-perfect boys, now adolescents, in the house. The film offers not only Portnoy's Complaint, but the mother's rebuttal, in an era when the family is struggling to make ends meet and at a time when a widowed sister and her daughter have moved in, a further source of tension in the house and in Eugene's mother's life.

The mother's nagging gets on the viewer's nerves, as indeed the film intends it to. But while the nagging is forgivable, if troublesome, this reviewer, for one, felt uneasy with her harrangues against other ethnic groups. "Stay on your own side of the street," she tells her son about the Irish and other non-Jews, "that's what they have gutters for." Her comments about how all Irishmen are drunks literally cast a silence through the theatre. I must confess to being embarrassed by such remarks. What's interesting here is that kind and pleasant Irishman to whom her sister is attracted is indeed an alcoholic, but the film seems to climb over the prejudices of one sister in order to present the insight and understanding of the other sister, focusing squarely on the tragedy of one alcoholic who happens to be Irish rather than on the ethnic slurs.

The mother certainly is not perfect. But neither are the sons or the husband or anyone else in the film. The

narrator himself, young Eugene, becomes more of a joke than a wit in his obsession with sex and his rather selfish tricks, such as playing on the emotions of neighbors, especially the aforementioned Irish man, in order to con them out of coins.

What is most moving about the film is that all who live under this particular roof love and accept one another while aware of each other's foibles, and reconcile even after confronting each other with rather bitter (and legitimate) grievances. When the reconciliation comes, especially after all that transpires, it is particularly sweet. One is moved almost to tears when the family prepares to welcome relatives from Eastern Europe who escape Hitler's Holocaust, even though the Brighton Beach house is already bursting at the seams.

The mother's devotion to her husband, sister, and now is touching enough to outweigh her rather severe flaws. One can't help feeling that she could be redeemed by short-term therapy or perhaps even by a Dale Carnegie course. In fact, everyone in this film can be redeemed. That seems to be the point: This Jewish family has redeeming features, not because they are Jewish, but they are a family that tries to be good to one another and to do the right thing.

They don't always succeed, they fall into the temptations of chauvinism, carelessness and pettiness, not because they are Jewish, but because they are human. One does wonder when the playwright who offers touching and humorous insights into the human predicament and the conflicts in families will tackle the question of what, if anything, makes the Jewish dimension of being human or of being a family more distinctive than chauvinism or keeping one's door open to relatives made refugees.

.....
**People start pollution.
People can stop it.**
.....

JEWISH GENEALOGY

By JUDITH R. FRAZIN

This column is aimed at aiding readers who are tracing their family roots. Judith R. Frazin is a lecturer on genealogy and is president of the Jewish Genealogical Society of Illinois. She is the author of a book which provides guidance for genealogical researchers. Readers may send their requests to 1025 Antique Lane, Northbrook, IL 60062. There already is a backlog of names to be researched, so time may elapse before the appearance of the answer to your request. Frazin is also available for those who wish her to conduct additional research for a fee.

Can you advise me about how to look up the origin/genealogy of my last name? Quite by chance I've met two people with the same uncommon name and there is no relation we can determine. I promised them I would pursue the matter and was referred to you by my rabbi. — Sheldon Lisker, 33520 Sunset Ave., Romoland, CA 92380

Dear Mr. Lisker,

I do not know the origin of your surname. It is not included in Rabbi Kaganoff's book, *A Dictionary of Jewish Names and Their History*, nor does it appear in Zubatsky and Berent's book, *Jewish Genealogy, A Sourcebook of Family Histories and Genealogies*. Rottenberg does mention in his *Finding Our Fathers*, however, that there is an article in the *Jewish Encyclopedia* about Abraham Lisker, a 17th-century Russian rabbi. Perhaps reading this article will suggest some directions for further research. The *Jewish Encyclopedia* should be available in most synagogues and major public libraries as well.

I'm uncertain of my father's side of the family. I've been told by several Jews that I am Jewish. I lived in orphanages and foster homes. Please, could you help me find my Jewish roots? Would you have a damaged or used copy of *A Sourcebook of Family Histories and Genealogies* by Irwin Berent? I'm in a state prison, thus I have no funds and I would gladly accept a damaged or used copy with as much info on the name Ziegler? — Randy Ziegler, #95842, Box 220 State Prison, Stingtown, Ok. 74569

Dear Mr. Ziegler,

According to Rabbi Kaganoff's *A Dictionary of Jewish Names and Their History*, the word "siegel" means "seal" in German. Many Jews were seal engravers in the 18th century, and the surname "Ziegler" is just another form of the word "siegel." As Rabbi Kaganoff points out, "siegel" is not the same name as "Segal," although they are pronounced the same in English. "Segal" is an abbreviation for the phrase "sega levia" which means "member of the Levites."

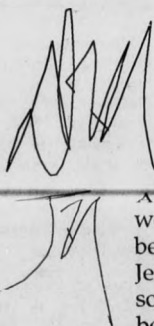
As for locating a used copy of Zubatsky and Berent's book, *Jewish Genealogy, A Sourcebook of Family Histories and Genealogies*, I would not be able to provide you with one, but perhaps one of the readers of this column would be able to fill your request. However, since I have indicated below the one reference to Ziegler in the book, you would probably have no further need for it unless you wish to look up additional surnames.

Both Zubatsky and Berent in their book and Rottenberg in his book, *Finding Our Fathers*, mention that the Central Archives for the History of the Jewish People, Sprinzak Building, Hebrew University (Givat Ram Campus), P.O. Box 1149, Jerusalem, has some Ziegler family records from Hungary and Germany. The staff, however, can only perform limited searches of materials. Therefore, if you write to them, you would have to give them some specific information about your family, have you considered contacting the orphanage in which you lived to see if there are any family facts in your file?

Rottenberg also mentions that there is an article in the *Jewish Encyclopedia* about Rabbi Ignaz Ziegler (1861-1948) from Austro-Hungary. This encyclopedia should be available in most synagogue, university or major public libraries. When you locate a library which has the encyclopedia, perhaps you could ask a librarian to Xerox the section of the encyclopedia which deals with Rabbi Ziegler.

Ignored asset

Jewish art: An interview with Jacob Neusner



By DAVID MARGOLIS

As an academic, what role do you see for Jewish professors of Judaica and of the humanities in encouraging specifically Jewish arts?

As professors, we do best for the Jews when we do our own work exceedingly well. I am not a model to my students of being a good Jew and I don't encourage them to be more Jewish. That's not my message to them. I give them something quite different. I want them to understand that being Jewish is unbelievably interesting and that when they know Jewish things they know something worth knowing about the world. This is a message which both Jews and non-Jews can receive equally and both very comfortably.

DM: So you don't think you as a professor have any role in encouraging Jewish artists?

JN: Or Jewish anything. I had a student this semester who was in pottery. Being a potter was intensely interesting to him, and so was being Jewish. I encouraged him in both. But he has to make his life; it's none of my business. Will I have accomplished a great goal for the Jewish people if he makes a Jewish chamberpot or Hanukkah menorah?

DM: You might be doing something if through your influence he moved into the Jewish community and gave whatever gift he had to the community rather than to the non-Jewish world.

JN: "Into the community" doesn't mean very much to me. I don't perceive a Jewish community in that sense. Because I think he is the Jewish community, wherever he is. And I think I am, wherever I am. He can't move into the Jewish community — he is Jewish. There may be work of his that at some point he may want to shape that would be terribly expressive of how he feels as a Jew; if so, he'll do that. My wife is an artist. When is her vision Jewish and when is it not? I don't know the answer — I don't even understand the question.

DM: Is there a body of art in this country that you see as Jewish art?

JN: That's a very Reform question — I was brought up on that in interminable National Federation of Temple Youth group discussions. "What does it mean to be Jewish? Is this Jewish? Is that Jewish?" I had a

student who did a paper on George Segal, and he kept insisting Segal's work was quintessentially Jewish, deeply Jewish. What the hell does that mean? I never understood all that talk, it doesn't mean anything to me. Jewish is.

DM: But will Jewish communal leaders, even if they are inclined to fund the arts, be willing to fund art that has no recognizable Jewish content?

JN: Jewish content means a lot of Jewish stars around the edges or pictures of old rabbis or of pink olive trees in Galilee.

DM: But there's real, sophisticated, contemporary Jewish content that isn't pink olive trees.

JN: In theater, you can have plays where a problem that concerns Jews very deeply is being worked out in human terms. An opera, without saying "Jew Jew Jew" all over the place, could still capture a theme which is of deep concern to us, a biblical theme perhaps. But if you have a symphony called the David Symphony, is it Jewish? There are certainly no modes or harmonies that are Jewish as against those that are not Jewish — that's silliness.

DM: Still, there is something we think of as Jewish music. Or is that just European music of a certain kind?

JN: I think much of it is. And that is where the distinction between Jewish and non-Jewish art breaks down. Choreography could be absorbed into the life of the community with no translation; choreograph the Torah service — it would be breathtaking. Dance — this gesture is not a Jewish gesture but in its context it can be.

But take, for example, Helen Frankenthaler, the painter. She sits with me on the Arts Council. She's very Jewish — she's brilliant and New York-sarcastic and she feels very Jewish — but her paintings probably couldn't be called Jewish paintings, even when they are a statement of her most profound feeling about something.

So let's not say "What art is Jewish?" — that wasn't what I was talking about. Let's say, "What can art do in Jewry?" Put an artist in the Jewish Community Center with 20 kids and say, "Draw me a picture of Jewish." "Dance me a Jewish." That's what I was meaning to say. The arts are vital to the Jewish community because we can express ourselves through the arts.

DM: Do you have the idea of a program by which that communal encouragement and involvement could take place?

JN: Absolutely. What if we bring poets into old people's homes to get the people to write poetry? What if we get playwrights to teach playwriting to eighth graders: "Write me a play that picks up something you read in the Bible." In a Jewish Community Center, have an actor in an ethics discussion group using psychodrama or sociodrama, so that people can act out the ethical thinking.

I want employment for artists in the Jewish community. What if a Jewish artist gets commissioned to do a synagogue wall? — not the Star of David, but a texture we can pray toward. What can the artist do for our eyes when our eyes are closed during the Shemoneh Esray? Then the issue isn't whether the tapestry is Jewish, it's only what the tapestry can do when you see it.

DM: You wrote in *Israel in America* that the Jewish community's "commitment to nonsectarianism" and its "limited support for the cultural, scholarly and religious programs and institutions that make Jews Jewish" is a form of self-hatred. In the same book, you subscribe to the notion that the spokespeople for minority groups tend to be "marginal" and "lukewarm" to the group. That's a grim combination. How do you think that community leaders will respond to the request to fund the arts?

JN: If they think this will make the Jews more Jewish they won't be too happy about it. But if they think the arts have prestige, then they'll do it to make the Jewish look better. There's a cachet to art. In most communities the Jews are very big in the art world. So if we can persuade the leaders that they can be Jewish in the arts, that should have an appeal to them — until they realize that in the arts people are going to say surprising or uncomfortable things, and then they won't like it so much.

DM: You wrote in 1985 that the National Foundation for Jewish Culture "has foundered, never receiving much support, rarely deserving more support than it received." How do you feel about that now?

JN: It's still true. It's a two-bit operation. It's rinky-dink.

DM: What does it need to be replaced with, then? Or does it need to be replaced with anything?

JN: You need, first of all, an organization with a real budget. You need to ask what you want to accomplish with your money. You need people with

brains and visions and with money to do what they want — in that order.

Everyone thinks money matters, but money only matters when there's something you want to do with it.

There isn't any Jewish foundation today that has a brain in it and that isn't a disgrace and an embarrassment to the Jewish community. There's not one private foundation that isn't run right out of the donor's pocket. There's no professionalism in any one. In the National Endowments you see what professionalism is, what it means to have money and to do something purposive. The owners of these Jewish foundations run billion-dollar corporations, but they're running their foundations like hot-dog stands. No system, no order, no goal, no nothing.

DM: So what would you do if you had your druthers?

JN: If I were running a foundation with \$20 million a year to spend, which is a lot of money, I would find something I want to change, I would give myself a time limit and I would ask what I have to do to get there. I'll give you an example. Between 1950 and 1965 Social Science as we know it was created in America, and that was due to the Ford Foundation.

DM: So you're saying there's no vision in the Jewish foundations?

JN: There's no vision, there's no purpose, there's no goals, nothing is at stake. They raise their money to pay their budget to raise their money to pay their budget. It doesn't have to be this way. The Jews could be as demanding in their community life as they are in their business life or in their political life. The Jews are a people who can produce out of 2 percent of the population 7 percent of the U.S. Senate, but they are unable to get serious about their own community affairs.

DM: Do you see any hope?

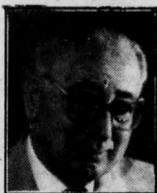
JN: Sure, there's always hope. But I regard these people — the whole Federation movement — as irrelevant. There's the Jews, and then there's the organized community. The Jews are just terrific. The quality of the people I see in my classroom is very impressive — bright, nice, interested in learning and in becoming something. That means their parents are impressive too. The human materials of the Jewish community are its greatest asset. It's an extraordinary community.

David Margolis is a freelance writer who lives in Los Angeles.

Reform is vanquished

By RABBI SAMUEL SILVER

Gershon Jacobson, editor of the *Algemeiner Journal*, is a Lubavitcher chasid and a hard-hitting defender of Orthodoxy. He gave up his



editorial column in one issue of his paper to describe an encounter he had in New York with Reform Jews. The meeting was triggered by a phone call from a person who asked him, "Why don't the Orthodox recognize Reform in Israel?" Jacobson replied that he'd be glad to explain it, whereupon he was invited to meet with a group of Reform Jews. He accepted and the encounter took place on a Sunday in a 9-room apartment in Manhattan where some 100 people had assembled, including three Reform rabbis.

Jacobson says he took the offensive by beginning to chastise those on hand for their disregard for halacha. When asked why he opposed pluralism in Israel, he countered by asking the group whether they believed in God, in Jewish law, in Torah and mitzvot. He says the replies were vague, so he said that they therefore have no right to criticize those whose Jewishness includes those components.

One of the rabbis wanted to know why Israel couldn't be like the U.S., allowing different expressions of Judaism. Jacobson said he then brought the rabbi down by asking him whether he observes the dietary laws

and other halachic obligations. The answer was no. Jacobson said he angrily denounced Reform for splitting the Jewish people, by tolerating intermarriage, etc.

The session lasted seven hours, during which Jacobson also defended Rabbi Peretz, Israel's Interior Minister who resigned when he was told he must recognize Reform conversions. According to Jacobson, he emerged victorious and was able to convince his audience of the correctness of his views. In triumphalist tones, he writes that his Orthodox friends who worried about his entrance "into the lion's den" were also impressed by his conquest.

In the course of the colloquy, he also defended the position of the Lubavitcher rebbe who sends his emissaries to non-Orthodox areas to win them to "real" Judaism in contrast to what Jacobson calls the "fictitious Judaism" of Reform.

Not a rabbi

Dear Rabbi Silver,

Your reference to Max Kampelman being ordained by YU is without foundation. Mr. Kampelman attended our Yeshiva University High School in the thirties. I realize that your sources are other publications, yet the column appears under your name. I don't know how Mr. Kampelman feels about being identified as a rabbi, but I do know that we are proud of the achievements of our alumni, which number well over 25,000, of whom some 2,000 are rabbis ordained at our Rabbi Isaac Elchanan Theological Seminary. — Sam Hartstein, Yeshiva U.

Mock terrorist attack tamed

ATLANTA — If plans are not changed again, the United Synagogue Youth convention here this weekend will mount a mock terrorist attack to instruct the young people how to react if one should erupt. At first the attack was to be a surprise but objections from parents and even from the Israeli Consulate here led to a shifting that would rob the attack of much of its effect,

but not frighten the young people.

Even police were skeptical.

Rabbi Shalom Lewis and his suburban Etz Chaim Congregation are hosts to the regional convention.

One of the students will be shot and an actress will be dragged off stage while the students would hear her screams and the ripping of her clothing.

By ARNOLD AGES
The Zundel Case:
Part II

More than a year ago Ernst Zundel, a Toronto photo-retoucher and publisher



was found guilty by a Canadian court of violating a statute in the Canadian criminal code. The statute in question forbids people to willfully publish materials which they know to be false and which are liable to cause public mischief.

During his trial Zundel's attorney took great pains not to argue his client's case on the basis of the free speech principle but rather on the veracity of the material found in Zundel's publications.

This led the lawyer to engage in one of the most odious courtroom performances imaginable — in which the defense lawyer assailed former concentration camp inmates, historians of the

Holocaust and other eye witnesses with charges that their testimony was full of lies.

The same lawyer offered in defense of his client every crazy that has written on the Holocaust from a French professor of literature to a Swedish "expert" who told the courtroom that inmates were well treated at Auschwitz and that they had swimming pool facilities.

After weeks of this tortuous testimony the case was handed over to the jury and Ernst Zundel was found guilty, sentenced to 15 months in prison and fined several thousands of dollars. Zundel was also forbidden by the court to publish anything whatsoever on the Holocaust for at least two years.

The Zundel case is now going through the appeal procedure. The same courthouse where Zundel was tried in 1984 is now being used for the appeal motion — entered by the same attorney who defended him originally.

Like the first trial there is a tremendous amount of publicity surrounding the event. The courtroom in Toronto is filled each day as lawyers argue about the legitimacy of the first trial

and its outcome. Zundel's attorney has listed a score of points on which he believed the judge erred in the first trial. One of the arguments is that the original trial judge improperly advised members of the jury and that he also directed some personal animosity at the defense lawyer.

One of the signal differences between the two events, however, is that Zundel's lawyer has finally learned something in the intervening two years. To this point (and we are still at the beginning of the appeal) he has been arguing his case strictly on the constitutionality of the statute under which Zundel was tried. In his address to the court he has spoken about the dangers to free speech inherent in the law used to convict his client.

Although it is difficult to admit, given the heinous nature of the "free speech" his client was involved in, Zundel's lawyer is making some good points in his presentation. It is still too early to say, however, whether the court will agree with the idea that sowing hatred against the Jewish people is a legitimate exercise in free speech.

FLASHBACKS IN JEWISH HISTORY

1396 satirical letter fools priests

By RABBI A. P. BLOCH

Ca. 1396 — Profiat Duran, Hebrew grammarian and philosopher, sent a satirical letter to David Benet b. Goron in which he subtly rejected his friend's suggestion that he abstain from returning to Judaism.



Duran and David had been forcibly baptized by

Spanish rioters in 1391. Both decided in 1399 to go to Palestine to proclaim their return to Judaism. Duran waited at a French port where David was to join him. However, in a last minute change of heart influenced by the apostate Paul of Burgos, David wrote to Duran suggesting that he come back to Spain. Duran's response has enriched the Jewish apologetic literature.

Duran's letter opened with a salutation quoted in the Bible: "To David when he changed his demeanor." This verse is a superscription to the 34th Psalm, inspired by David's escape

from the Philistines by pretending insanity. Thus Duran expressed the hope that David's mad decision was only a strategic feint designed to deceive Paul of Burgos and his cohorts.

Duran ostensibly voiced approval of David's change of plans in his brilliant, satirical hoax. David could not help but feel its powerful sting. "Now, my brother, I became aware of your good intentions..." The conciliatory tone of the paragraph is followed by a listing of Christian tenets, each of which is preceded by an exhortation: "Be not

Continued on next page

Israel in '86 — good and bad

By SAMSON KRUPNICK

What kind of year was 1986 for Israel?

Here it is described as "kacha-kacha," the equivalent of a debt wave of the



hand and a Yiddish "eh." The economy in effect was simply marking time. There were some gains and some achievements, but the basic goals of increasing productivity so as to improve exports while reducing imports were not achieved.

There was a bright spot, not to be overlooked or minimized. We held the line, even improved inflation control. The 1986 inflation figure was a respectable (for Israel) 19.7%, the lowest since 1972's 14% inflation. Of note was the Consumer Price Index increase in December by only 1.5%, at trend hopefully to be followed after the economic readjustment expected in the wake of a 10% shekel devaluation to the U.S. dollar instituted on Jan. 14. This portion of the economic program has been effective both economically and psychologically. Israelis are no longer panicky about inflation and have adjusted their living habits accordingly.

However, the artificial freezing of the dollar has hurt industry and hampered profitability for exports. The devaluation, inadequate as it was, was designed to correct this situation. It probably would have been more helpful to have subsidized the exporters instead, as Japan has so successfully for years.

Apart from the inflation control, there is little else to show on the positive side. Imports, other than military, increased by over 15%, as exports remained stable, resulting in an increase in the trade deficit of \$620 million, with an overall deficit of \$4 billion, offset by grants from the United States and contributions by world Jewry. A saving grace

was the lowered oil prices enabling Israel to purchase oil for \$600 million less than in 1985. Private consumption rose dramatically by some 12% as Israelis plunged into buying sprees, especially in the closing months of the year. Private spending in consumer durables and appliances rose by a whopping 44% in 1986 after a decline of 3% in 1985 and 33% in 1984 (61% in purchases of appliances and 46% in the purchase of new cars).

That savings declined comes as no surprise. Offset-

declined by over \$200 million in 1986. There is room for a bit of optimism for 1987 on the basis of January tourism and the reservations on hand in the hotels throughout Israel. Eilat is enjoying a record season, with numerous Americans learning to enjoy winter months in Eilat instead of in Miami Beach.

The diamond industry had a record year in exports of polished diamonds. However, a steep decline in December and in January has the industry concerned some-

Tourism in Israel during 1986 was disappointing. The largest decline was in tourism from North America. The causes for these drastic drops were listed as the terrorist scare, the decline in the value of the dollar and the failure of the airlines to offer attractive promotions.

ting this damaging import spree was the significant reduction in public imports, particularly in military imports, of 11%, which together with other introduced economies have reduced the portion of military spending to about 7% of Israel's Gross National Product, a risky situation which must be considered temporary if Israel's defense position is to keep qualitative pace with its enemies.

Tourism during 1986 was disappointing, only 1.1 million visitors arriving in Israel in 1986, compared to 1.26 in 1985, a 13% drop. The largest decline was in tourism from North America, down 44% from the United States, and 27% from Canada. The causes for these drastic drops were listed as the terrorist scare, the decline in the value of the dollar and the failure of the airlines to offer attractive promotions. Tourism from Europe dropped only 3% while tourism from Argentina doubled. A late spurt in tourism brought 116,000 tourists in December, a surprising 20% increase over 1985. In all, income from tourism

what. The stock market showed increased activity and achieved a stability that shows promise of fulfilling properly its function as a reliable source for generating investment capital.

Sources for deep concern were prevalent in the statistics of accidents on Israel's heavily travelled roads. Road accidents were up by 15% over 1985, and fatalities 7% more than in 1985. As in past years, pedestrians were involved in over 50% of the accidents, and a surprising 24% of juveniles were affected. In contrast the special measures introduced by the army had reduced road accidents involving soldiers by over 20%. The Government is urged to take drastic steps to enforce the traffic laws, while launching a massive educational campaign in the media and in the schools. Work accidents numbering over 36,000 in 1986 resulted in the death of 239 and permanent injury to 3,287 workers maimed for life. Carelessness is blamed for most of the accidents, damaging to life, limb and careers.

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POSTMARK ISRAEL

Falasha problem same

Since it was set up in November, 1984, with a dozen members, all drawn from the government Cabinet, the Ministerial Committee on Immigration and Absorption has held only about half a dozen meetings, and most of these were called to deal with a sudden flash of immigration from Ethiopia. The other day, committee chairman Yaakov Tzur, Minister of Immigrant Absorption, decided to summon a meeting of the body. Of the 12 members not one showed up except the chairman. Twenty minutes later, just as he was about to leave in despair, one member puffed in. A desultory "session" was held at which the committee "unanimously" passed a resolution condemning the new Soviet regulations on emigration.

The abortive meeting was merely further evidence of the fact that despite occasional talk about aliyah, no one in position of real authority in the government really cares. When prominent officials get their free trips to the United States, they talk about fund-raising, they engage in what they think are good will missions, or they pursue political maneuvering. Almost no one puts aliyah where it belongs, at the head of the agenda in Israel's relations with the diaspora.

The government itself is always concerned with other matters of momentary critical nature — the strikes in the hospitals, arbitration over Taba, the Bank Leumi scandal, the economic program, repercussions of Irangate here, and others.

If we exclude the 15,000 immigrants from Ethiopia, the number of Jews coming to Israel continues to decline from year to year. The indifference at this end is so great that even resolutions expressing "alarm" are no longer passed. Here and there, highly motivated youth groups, like Tel-em and one or two others, speak up courageously, insistently, demanding greater efforts and greater interest, but their feeble voices are drowned out by the political clamor, as politicians find they can make better capital out of other domestic problems.

The Jewish Agency has a department which is supposed to conduct an aliyah program, but it is asleep. It is totally lacking in initiative, vision or incentive. It apparently does little more than pay the salaries of the shlichim (emissaries), and engage in public disputes with the Ministry of Integration as to who is to blame for the fall-off in immigration.

And the Zionist leadership in the U.S. is little better, for who dares to espouse an energetic program of aliyah, lest he be challenged to fulfill such program himself? — A.C.

Bloch — satirical letter

Continued from prev. page
like unto your fathers" (Al tehi ka-avotecha). Incidentally, some priests, in the belief that the letter rejected Judaism, circularized it in a Latin translation under the title *Alteca Batoca*, a corruption of the Hebrew exhortation.

"Be not like unto your fathers...who believed in one God...Not so you. You believe that one can become three, and that three united make one."

"Be not like unto your fathers who perceived the eternal ruler beyond change and body...Not so you. You believe that one of his persons became flesh...Stick to the mystery of hereditary

sin. You will grow immense-ly like your new faith."

Toward the end of his long letter, Duran discards his mask. "To this faith (Judaism) I have clung for many years, without change, without apostasy and I shall cling to it forever." He pleaded with David: "Please do not call yourself any longer after the honored name of your father...If he were alive he would say: 'Better no son than such a son.'"

It is incredible that the priests were initially blind to the true intent of Duran's letter. However, more sophisticated ecclesiastics launched an inquiry and quickly condemned it to the flames.



SOCIAL CALENDAR

By Jean Herschaft

"Freedom" was the theme of the farewell address of Alvin Gray, who served four full-packed years as American ORT Federation chief. Gray, a prosperous attorney from Cleveland, delivered an unusually intimate and sensitive report of those four years and more. It was at the banquet session of the annual American ORT conclave at the Sheraton Hotel where former Israeli President Prof. Ephraim Katzir and newly elected president of the World ORT Union was principal speaker.

"To educate someone is to help them on the way to freedom," Gray said. "The founders of ORT knew that 107 years ago when they signed that first charter in St. Petersburg, Russia. By providing simple skills training, they were giving their fellow Jews the freedom to live. A man who could work as a farmer or a carpenter could provide for his family, could educate his children, could dream of better things for those he loved. A woman who was trained as a seamstress in an ORT school could support herself and her family and give them the freedom to dream..."

Then Gray turned to another avenue of freedom in disclosing for the first time publicly his brush with the Soviet Iron Guard. "In 1978, Anita (Mrs. Gray) and I were in Leningrad on a cold winter's day when we were stopped by the KGB. We were held at the airport where we were given a potent sense of what it means to be without the freedom we as Americans had always so easily taken for granted. A week earlier, in Kiev, 1,500 miles to the south in the Ukraine, we had accepted some papers from Soviet Jewish Refuseniks. And, now a week later in Leningrad, the KGB was looking for those papers. When they couldn't find them readily in our suitcases, they detained us. It was not an easy time, and we had to call upon the American Consul for help. Eventually, after much difficulty, we were released."

Those hours in the grip of the KGB gave them a sense of what it is to be without freedom, Gray recalled. What it means to be powerless, at the mercy of others, unable to have control over your own life. "My involvement in Jewish communal life, my involvement with ORT, all revolves around a very basic appreciation of how vital freedom is..." he said.

Gray spoke too of his journey to Bitburg with other Jewish organizational heads, "men and women of conscience who felt it was wrong, simply wrong, for an American President to appear to pay homage to SS men... And so we journeyed to Munich to demonstrate an alternative to the visit. We gathered to pay homage to young Germans of the White Rose Movement, young anti-Nazis who had protested the Nazi regime and had been killed by the Nazis because of their protest..." Gray had also journeyed with the group to Dachau. "There we saw what the madness of the Nazis had wrought. The mock shower heads. The curling barbed wire. The watchtowers on high stilts..."

Gray then became personal, sharing a brief look at the lives of four boys born in the winter of 1927. The first was he. Another was born within a month, his name was Abraham Grayefsky, and he was born in a shtetl near Bialastock in the Soviet Union, a branch of the family that had not left Russia for America as had his, shortly after his birth.

"The name Abraham is a name that might have been mine. Names like Alvin were a product of America, as is the name Gray. Had my branch of the Grayefskys stayed in Russia that would have been my name. I was bar mitzvahed in 1941..." But Abraham Grayefsky went on from there to the death camp at Treblinka. He survived only into his 13th year. Like the million and a half Jewish children who died in the Holocaust, he had his last view of life staring down into a pit full of hundreds of bodies before he was murdered by the Nazis...

"That same winter of 1927 saw the birth in Iran of a Jewish baby boy named Albert Danielpoor. He died six years ago, in 1981, during the Islamic Revolution. It was

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JEWS BY CHOICE

In response to Rabbi Mandelbaum

By SAMANTHA LINDBLAD

In the December 10 issue of The P-O there was a letter from a Rabbi Barnard Mandelbaum taking me to task in a very unscholarly



and un-rabbi like manner for my column (Nov. 19), regarding patrilineal descent.

In response to the rabbi's letter, a New York reader, who is evidently either acquainted with the rabbi or at least knows him, sent me a letter in which he wrote: "...Poor Rabbi Mandelbaum. Nothing he does will make him acceptable to the super-Orthodox. And I can't believe that he wants to encourage mass-prevarication, which would be the only way Reform and Conservative could be converted by Orthodox rabbis."

I, personally, do not know Rabbi Mandelbaum but judging from his letter to the editor I got the distinct feeling that there wasn't a heck of a lot in my article that he liked.

For instance, the good rabbi wrote: "Without going into the halachah of the issue, Lindblad's childish, uninformed, irresponsible statements are incredible..." He then quotes two lines from my article and adds a statement of his own regarding my citing of the Friday night blessing of our children.

I feel it would be pointless to comment on the rabbi's statements in view of his obviously extremely low boiling point and unscholarly attitude. However, I would like to comment on the one portion of his letter that did disturb me. The part in which he stated:

"Again, without going into the details of the halachah issue on patrilineal descent, how can one impress upon the Reform Movement that they are being cruel with this 'innovation.' As I have written previously, if one of my grandchildren would want to marry a

graduate of Rabbi Isaiah Zeldin's Stephen Wise Temple, I would be happy that a positive, religious Jewish home is assured, but I would be saddened to have to investigate the parentage of the young man or woman."

At the risk of sounding like the rabbi: Without going into the inconsistencies of your statements, Rabbi Mandelbaum, my response to you is the same as that of the New York gentleman, who sent me a copy of his letter to the editor of The Jewish Week with regard to investigating the genealogy of a prospective bride or

before she gave birth to the ancestors of the messianic line.

Rabbi Mandelbaum, should one of your grandchildren really ever want to marry a graduate of Rabbi Isaiah Zeldin's Stephen Wise Temple, I sincerely hope that you would welcome that person with love and open arms into your heart and into your family without demanding that they first present you with some kind of "pedigree" chart that is acceptable to your way of thinking.

This may be very hard for you to understand, Rabbi

If you want to accept the belief in the revelation of the Oral Law on Mt. Sinai, I think that is fine. But I hope that you will think that it is equally fine for me, and other Jews, to believe that Oral Law was written by rabbis as inspired by God in various ages, with new and necessary changes in each age.

groom to determine if they are "halachically" Jewish. His response and mine is "I will gladly cooperate with you in your genealogical detective work, after you have presented satisfactory proof of your own racial purity, going back to a properly converted female or to our mother Sarah."

The "properly converted female" of course means according to Orthodox interpretation. Which, of course, eliminates Ruth, since the Bible does not know of Ruth's immersion in the mikvah to convert to Judaism according to the Halachah,

Mandelbaum, but Orthodox tradition is as much an interpretation of our heritage as is our Reform tradition.

If you want to accept the belief in the revelation of the Oral Law on Mt. Sinai, I think that is fine for you. But I hope that you will think that it is equally fine for me, and other Jews, to believe that Oral Law was written by rabbis as inspired by God in various ages, with new and necessary changes in each age.

Don't agree with us, but allow us the right to our beliefs.

Baby suffocates; could be saved

SAFED — A baby was strangled by its umbilical chord because a rabbi could not be reached in time so that a caesarian section could have been performed.

The parents are hasidic and the father was unable to contact his "rebbe" to get permission for the operation. Under present rules, if the patient is awake and clear-headed, an authorization

must be signed in order for doctors to proceed.

Health ministry officials are conferring with local rabbis hoping to reach an agreement that the halachic injunction to preserve life at all costs will permit emergency treatment if rabbinical permission cannot be secured in time. There is a large Lubavitch colony in Safed.

California, here I come

By ARLENE G. PECK

Beverly Hills! I love it! My forte is definitely Los Angeles. On a recent trip to California, I set up camp at the Beverly Hilton Hotel. I



have never seen such a constant stream of limos, Porsches, Mercedes and Jaguars. I really believe that there are more Rolls Royces in Beverly Hills than there are in England. The women all look as though they had face lifts at twelve. Although I can't prove it, I even think that the water fountain at the Beverly Hilton had Perrier water. It was wonderful! It wouldn't have surprised me in the least to have found out that the jacuzzi was stocked with Dom Perignon.

Some of the men made me wonder though. They may have been staying at the Beverly Hilton but they were looking for bed 'n breakfast. Everything is so jet set and very posh there. I was told even the Police Department's phone number in Beverly Hills is unlisted. In fact, just to give you an idea of the ambience which surrounded me, let me tell you about their idea of a sale. One day, as I passed a huge meeting room, I noticed hundreds of well-dressed women flocking into it's doors. With my innate sense of news I followed them and found myself in a room with racks of expensive fur coats. It seemed than an exclusive fur company was having a giant sale and customers were traveling in to snap up the great bargains. It didn't matter that these great give-away furs were selling for 10 to 20 thousand dollars. These women were writing out checks and handing over credit cards as fast as the employees could write up their orders. I even noticed some buying different styles in various colors.

It is virtually impossible down in that part of the country to get by without a

car. It didn't take me long to realize that since everything is so spread out that you have to have something mobile. And, although I didn't drive a Rolls, I did take myself down to National Car Rental and saved myself a good bit of money by renting a car from them instead of cabbng it around town. Otherwise, it could have cost a fortune. Unlike New York, cabs aren't easy to find either. The people at National were nice also. They didn't even get mad when I told them that my car had been broken into and stripped of the radio and tape deck. In fact, when I

holiday. I thought that he put it eloquently when he stated to the press, "One does not have to be Christian to look upon a Christmas tree as a symbol for peace and hope for mankind. And, one does not have to be Jewish to bask in the warmth of a lit Menorah and appreciate what it represents against oppression."

Miriam Krinsky, the attorney representing the American Jewish Congress, has been criticized by the Jewish community. Especially since the Los Angeles Superior Court Judge Robert H. O'Brian allowed the Menorah to remain over-

Some of the men made me wonder though. They may have been staying at the Beverly Hilton but they were looking for bed 'n breakfast. Everything is so jet set and very posh there. I was told even the Police Department's phone number in Beverly Hills is unlisted.

reported it, they apologized for any inconvenience that it might have caused me.

The news at the time was filled with a local controversy that was Jewish-oriented. It concerned a lawsuit which had been filed against the City of Beverly Hills by the American Jewish Congress for violating the constitutional requirement for separation of Church and State by allowing, during the holiday season, the ceremonial lighting of a 27-foot Menorah at a city park.

City Councilman Maxwell Salter, however, saw nothing wrong with the ceremony and stated, "I regard the Menorah as a symbol of freedom for all people, not just Jews."

Marshall Grossman, an attorney representing the Chabad Lubavitch who put up the Beverly Hills Menorah, said the American Jewish Congress was unfairly singling out the Jewish

night.

My own personal feelings about such cases are mixed. I know that I don't feel comfortable when I see religious displays on public property which is supported by my taxes. But, it distresses and puzzles me as to why is has to be fellow Jews who bring such cases against other Jews. I suppose that the ACLU does a terrific job for somebody. But, it always seems to me that they go out of their way to defend cases that are detrimental to Jewish causes. I still remember how they were so wonderful in defending the Nazis during the march into Skokie, Ill. To me it was ludicrous when it is Jewish lawyers who are defending such people.

Anyhow, enough of that. I've got lots more to tell you about Hollywood and what's happening out in that part of the country. Stay tuned for a following article...

NAMES

By Norbert Pearlroth



Probably the most popular feature The Post and Opinion ever ran — most certainly one of the most popular — was called "Names," compiled by Norbert Pearlroth. When he, at a late stage in his life, had to discontinue the research and the column's appearance therefore ended, there was a great loss as far as reader interest. It could not be otherwise. We are going to make a test — we will pick interesting columns that appeared in the past and then make a judgment about continuing the process. Also we have an ulterior motive. There may be someone out there who might like to follow the tradition that Pearlroth founded and answer questions from our readers on sources and backgrounds of names. Incidentally, Pearlroth, who died a number of years ago, will immediately be identified as the researcher for Ripley's "Believe It Or

Continued on next page

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Is a solution near?

The startling announcement by a leading Orthodox rabbi in Israel that a solution may be found that would solve the problem of conversions by Reform and Conservative auspices not being acceptable to the Orthodox is the best news almost of the century as far as Jewish unity is concerned.

There are a number of observations that seem warranted.

One is that the solution follows almost precisely the one that Rabbi Stanley Wagner worked out that for a period of seven years operated to bring together Reform, Conservative and Orthodox rabbis on a concerted program. The prospective converts were schooled by rabbis of all three wings of Judaism, but the actual conversion ceremony, the beth din action, was in the hands of Orthodox laymen.

Another observation has to do with the rabbi in Israel who is making the radical proposal. He is Rabbi Aharon Lichtenstein, the son-in-law of Rabbi Joseph Soloveitchik of Boston, known to have views of his own about the rigidity of some Orthodox practices. Rabbi Lichtenstein is head of Har Etzion Yeshiva, the largest hesder yeshiva in Israel. A hesder yeshiva allows Orthodox Jews who have joined the Israel Armed Forces to continue their studies while serving in the army.

The final observation has to do with those who have been preaching an irrevocable schism in Judaism by the year 2000. Other and wiser heads, without knowing how the problem would be overcome, have maintained that a solution would be found.

It should be noted that even though what seems to be a breakthrough on the impasse may be on the horizon, Reform and Conservatism have yet to accept whatever are the provisions that Rabbi Lichtenstein, when he spells them out, will insist on. Yet it should be remembered that the Reform rabbis in Denver, in a show of willingness to cooperate for the good of the community, did accept what was almost the same conditions as now are being thrown into the arena.

While we are still some distance from a solution, it should be remembered that Rabbi Norman Lamm has called for a Beth Din made up of all wings of Judaism, and Rabbi Haskell Lookstein, while not being specific, called for some consideration along similar lines.

Names

Continued from prev. page

Not" feature that appeared in almost every daily paper in North America.

Dear Mr. Pearlroth: We do enjoy your column in The Jewish Post and Opinion. My husband is interested in information concerning the name of his father, Joseph Powesky, presumably from the area of Latvia. Any information you might have to offer will be greatly appreciated.

Powesky is a family name of geographical origin. It is a Yiddish version of the name of the city of Powierz, or Powierschen, which is located in the district of Niborg in East Prussia. Powierz was a well-known commercial center with which a Russian Jew considered it an honor to be associated. It was known for its fairs in which many Russian Jews participated. To reach Powierz from Latvia you had to cross Lithuania which bordered on East Prussia. The terminal "sky" indicates origin.

February 11, 1987 Page National 14

Rabbi David Hollander was in our town this past week, the guest speaker for the annual Milava Malchah of Lubavitch of Indiana, and we have a long relationship with him. Although we don't see eye to eye on the issues that disturb the Jewish community, we respect each other's views. He is a right winger of the extreme kind when it comes to even Orthodoxy, for he can take issue with Rabbi Norman Lamm or with Rabbi Emanuel Rackman just as easily as with Rabbi Alexander Schindler. In fact, someone said to me his views on strict Orthodoxy make the Lubavitch look like ecumenicists.

Rabbi Hollander was at the top of the heap in religious circles for he is a past president of the Rabbinical Council of America, which is American Orthodox and is the largest of all the rabbinical organizations in North America. But that was, we believe, over 30 years ago. A point here is that in his talk at our congregation, B'nai Torah, this theme was — or one of his themes — that at that juncture in American Jewish History Orthodoxy was alleged to be crumbling with no future, while today it is surging forward like a wild bull and making itself felt as the wing of Judaism of the future. He did not say so, but we will for him, that when the students now enrolled in all day schools and yeshivas begin to take leadership roles in Jewish life, it will be a whole new ball game.

We spent an hour together and we bore the brunt of his challenge of other wings of Judaism. We had a polite but vigorous argument over his use of the word fraud in describing some of the big names in Orthodoxy today. He included the two names we've mentioned above, but stopped short of the one top person who holds in the palm of his hands the answer to the question of whether Orthodoxy will continue to be unbending or will face up to the challenges of the day as a mature movement not afraid to adjust if such can be done — and most often it can — Rabbi Joseph B. Soloveitchik.

We discussed the major new statement of Rabbi Soloveitchik's son-in-law, a top scholar on his own and head of an important yeshiva in Israel, Rabbi Aharon Lichtenstein, which offers hope of a reconciliation with Reform and Conservatism. It was we who brought up the subject. Rabbi Hollander said that Rabbi Lichtenstein has now denied that he offered a solution to the family problems that bid to split the Jewish commu-

nity wide open. Rabbi Lichtenstein was ready, unless Rabbi Hollander is correct in his understanding that Lichtenstein has recanted, to give the non-Orthodox some slight recognition when he would include them in deciding on matters of conversions, divorce, etc. It was not explained in the sensational news of his views from Israel how this would be achieved, but we do know the technique because we are privy to information that we are bound not to reveal at this time of a responsa which validates a method. The responsa has not the imprimatur of the top Orthodox scholar in America because that scholar does not take stands, although he does make his position known when he objects — while maintaining silence when he approves.

To get back to our hour of so with Rabbi Hollander, we sought to reason with him on his use of such a strong denunciation as "hoax." We are constrained to believe we made some headway when we got across the distinction between "challenge" and his word, which is, in fact, almost like excommunication in that it does not allow for responsible discourse.

If anyone believes that Rabbi Hollander will object to our letting the world know of his denunciation of some of the big names in Orthodoxy today they don't know Rabbi Hollander. If he doesn't thrive on speaking out boldly, then we don't know him. Because of the passage of time his role in Jewish life today is diminished, but no one doubts his honesty.

In fact, it was Rabbi Hollander who called at the last minute before the High Holidays of 1985 to inquire if we would print an ad from the Agudas Harabonim stating that it is against halacha to attend services at non-Orthodox congregations. That ad we printed without the least hesitation because the Agudas Harabonim has a right to express its views in a Jewish paper. The fact that the Jewish Week of New York ran into the same saw mill blade that we did, having printed the ad the previous year and learned its lesson, had no bearing on our decision. It had rejected the ad in 1985.

As it was, we lived through condemnation from the two non-Orthodox rabbis in Indianapolis and one in Louisville, where, of course, we publish newspapers, independent ones. None of the rabbis have since rescinded their

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Klass answers Mrs. Lindblad

Dear Editor,

I'm amazed when I read Mrs. Lindblad's reply regarding Joseph's wife Asnath as it is narrated in the Talmud and in our other holy seforim. The P & O played it up on the front page apparently because of the novelty of one who knows very little of our Talmud and its myriad of commentaries such as Rashi, Tosfos, etc., and is now trying to dispute the Talmud's view about Asnath.

I suggest she read my answer which appeared in the "Letters to the Editor" page of the P & O on Jan. 21, 1987.

What is also amazing are her remarks that she searched through the "translations of the Bible whether Jewish and Christian," including Josephus (Judaism does not recognize the authenticity of the historian Josephus who lived in the time of the 2nd Holy Temple) and she couldn't find any mention of Asnath as explained in the Talmud. She left out Aristotle and Shakespeare who also didn't write about Asnath.

The story of Asnath, the daughter of Dinah, is narrated in the Talmud, Mesichta Sofrom, end of chapter 21, in the Nachlas Yaacov, ibid, in the Midrash Rabba, 90:4, in the Matnas Kihuna, ibid, in the Etz Yosef, ibid, in the Yalkut Shimon, in the Tanchuma, in the Daas Zikainim Mi'Balai Hatofes, Gen. 41:45, in the Targum Yonasan ben Uziel, ibid, in the Seder Hadoros, in Tzeneh U'Rienah (41:45) Chizkum & Rabbi B'Chaya and in many other forms of seforim of our holy Torah.

There is no difference between Orthodox and non-Orthodox Rabbis only between those who are well-versed in all aspects of the Torah and those who are not. It is not a matter of belief but what one knows of our Torah (both Written & Oral) which counts. Through this knowledge this person will then know how to observe all the Mitzvos of our Torah (Kidushin 40b).

As to who is a recognized authority? One who has completed studying all 60 tomes of the Talmud with its Rashi & Tosfos and its scores of commentaries, the Rambam, the four pillars of the Shulchan Aruch, Orech Chaim, Yoreh Dayeh, Eben HaEzer, Choshen Mishpat, plus the hundreds of Responsas from our Gaonim.

This person is called a Gaon. (The numerical value of the Hebrew word Gaon spells out 60—the number of Talmudic tomes.) See the Tractate, Gemara Sukka 28a, why the Jews in the time of the 2nd Temple followed the decrees and edicts of Rabban Yochanan ben Zakai and how knowledgeable he was.

Therefore, if Mrs. Lindblad or her mentor fill this category they can then be classified as an authority on our Torah and on our religion. Our religion is based on the 3,500 years of our tradition—on our Torah which encompasses all the Scriptures of our holy tomes numbering in the thousands. Unless one has studied all these holy seforim, he or she would know very little of our religion.

Rabbi Shalom Klass
Publisher, The Jewish Press
Brooklyn, N.Y. 11215

Petuchowski stand a serious issue

Dear Editor,

The recent letter entitled, "Petuchowski off on every count," by Rabbi Samuel Silver totally fails in its purpose. Reform rabbis should not be afraid of earnest and honest criticism from within our own ranks. We will be far more respected by our traditional colleagues if we treat each critical issue with the seriousness in which it was presented. One does not have to agree with all of Dr. Petuchowski's points to respect the depth of his presentation.

From my old college debating days I learned not to use trivialities and generalities to counter serious arguments. By saying "He should not fail his own nest," and "He should come out of his ivory tower," Rabbi Silver is implying a lack of love and loyalty

towards Reform in Dr. Petuchowski's criticism.

How ironic that liberal Jews could ever feel threatened by an alternate point of view presented with seriousness and candor.
Rabbi Alon L. Ponn
Danville, VA 245-541

Description of God by Wine faulted

Dear Editor,

On page four of your Jan. 7 issue you give major space to Humanistic Judaism. Can we honestly use the term Judaism about a movement whose founder and principal spokesman, Sherwin T. Wine writes in his volume *Judaism Beyond God* (page 109): "Jewish history is not the tale of a triumphant people and their triumphant God. At best, it is the story of a shlemazzel god (his italics) who is too weak and incompetent to defend the people he promised to defend."
Rabbi Oscar Z. Fasman
Lincolnwood, Ill 60466

Reform told to conform

Dear Editor,

These past few weeks (12/24, 12/31, 1/7) The Post and Opinion reported extensively on Rabbi Klein's proposal that Reform backtrack on patrilineal descent, and on Jewish divorce to conform more with other branches of Judaism. From reading some reactions of local rabbis and national figures, it seems some are reluctant to be viewed as capitulating to Orthodoxy.

I believe the issue is not capitulation but rather unity and cohesiveness. Rabbi Klein is right (P-O, Jan. 7) that Reform can maintain their independence in areas of theology, prayer, education and social action without endangering Jewish Unity. They cannot however disregard Klal Yisrael—community with regard to marriage, divorce and personal status. Reform cannot request or expect Orthodoxy to compromise their religious beliefs, and recognize non-halachic procedures. On

the other hand, it is no compromise for Reform to accept Orthodox procedure—which in fact they do.

The situation is analogous to two people wishing to eat out, with one keeping kosher. Common sense and decency dictate that they eat at a kosher establishment, for while the non-Jew may eat kosher, the Jew must.

The concept of kosher may be helpful to our discussion for another reason as well. There are dozens of kosher supervision agencies in America today. Virtually all of them are under Orthodox auspices. The reason is simple. All food manufacturers or purveyors want to make their product available to the widest market. Were the supervision to be under non-Orthodox auspices, many would eat...but many would not.

We ought to value Jewish

Koor's rating much higher

TEL AVIV — The first credit rating ever given an Israeli bond issue has now come from Standard and Poor for Koor Industries' \$105 million bond issue floated last June on Wall Street. The BB rating is higher than expected and had it

unity and nationhood no less than Mr. Heinz values selling beans!

Rabbi Abraham Grossbaum
Indianapolis, IN 46260

P.S. I couldn't help commenting on your editorial comments "Trends" (1/7/87). You write "There are perhaps 50 or more strictly Orthodox congregations that (have mixed seating) now." I wonder what are your criteria in considering a congregation "strictly Orthodox?" Does it mean that they have as many worshippers on shabbos as on the high holy days (a sure sign of a live Orthodox community)? Does it mean that members are generally careful about business ethics? Loshon Harah? What else? I challenge you to tell us what your standards for "strictly Orthodox" are, then show us five (not 50) such shuls with mixed seating.

been available when the issue was floated, it would have cut 1/4 percent to 1/2 percent in interest. "Everyone thought we'd get a B, B+, or at best BB-," said Jac Friedgut, an advisor in the company's finance division.

Krupnick—good and bad

Continued from page 11

On the more positive side was the political stability in the past year. The changing of the guards in the rotation agreement went off smoothly and the Unity Government continued to function properly despite Foreign Minister Peres' constant efforts to upstage Prime Minister Shamir.

On the security front, the dangerous northern border remained tense but controllable. The security sector in South Lebanon, patrolled by the South Lebanon Army with increased Israeli support, held the lines fairly well, repulsing continued attacks by radical Shiites under Iranian command. In Israel and Judea and Samaria, terror acts were actually reduced by over 50%, albeit the stabbing attacks at the Damascus Gate became a source of tension between Jews and Arabs in the Moslem quarter of Jerusalem.

Despite persistent rumors of secret meetings between Hussein and hosts of Israeli leaders, absolutely nothing significant has happened to bring peace nearer. The much overemphasized "Jordanian option" is as dead as ever, if it was alive at any previous period. An unofficial working arrangement with Jordan in certain areas of cooperation is in effect in Judea and Samaria, and that is all to the good, but is also a long, long way from peace.

The year 1986 was certainly no landmark for Israel. It is hoped that in 1987 the new economic program will bring growth to our economy and that somehow there will occur some breakthrough that will make meaningful peace negotiation possible.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel.

Mature Christianity

By RABBI SAMUEL SILVER

Norman Beck, *Mature Christianity. The Recognition and Repudiation of the Anti-Jewish Polemic of the New Testament*, Susquehanna Press, London & Ontario. 327 pp. No price listed.

Is the New Testament anti-Semitic?

Parts of it are, with a vengeance.

The Pharisees, exemplars of integrity, are vilified as hypocrites. Into the mouths of Jews are placed the cry, "Crucify him...His blood be upon us and our children," a canard which engendered the relentless persecution which prompted Israel Zangwill to write, "The people of Christ has become the Christ among peoples." The gentle "savior" de-

nounces the Jews as "snakes." Etc., etc.

Jews have protested the harshness of the "newer" testament for centuries. And a skein of Christian scholars (Herford, Grant, Parkes, Hay, Eckhardt, Pawlikowski et al.) have pleaded with their fellow-religionists to rejudge the Jews. Vatican Council II tried to reduce the sting of the decide charge.

Now Norman Beck, who heads the department of theology at Texas Lutheran College, Seguin, Tex., has produced a watershed work which records, passage after passage, the often venomous anti-Semitism of the Christian Bible. The Gospels may mean "good news" to Christians, but they have

often been bad news to the Jews. Beck seeks to repair that situation.

He explains that the writers of the New Testament were trying to win Roman sympathy for their version of Judaism and thus felt it necessary to stigmatize the Jews and also to exculpate Pontius Pilate, one of history's most savage brutes.

Beck contends that the harsh things about Jews in the New Testament are at variance with the position of "the Jesus of history," who remained Jewish throughout his lifetime.

What makes this book outstanding is the author's proposal to re-write the New Testament. He wants to relegate the more blatant anti-Jewish passages to footnotes. He wants to insert into the narrative glosses explaining the reasons for the hostile passages. He also wants to use euphemisms for "Jews" and "synagogues" in the text so that the Christian reader will not identify contemporary Jews with those disparaged in the New Testament. He also urges ministers to abstain from reading the more bigoted passages at church services.

Beck contends that to be a devout Christian, which he is, is to acknowledge and reject the anti-Jewish animosity in the New Testament.

Beck is not only proposing these changes in the New Testament. He is writing such a revision. He feels that Christianity is now "mature," hence is able to stand on its own feet without trampling on the feet of its mother, Judaism.

Mazal tov!

**NOW
MORE THAN EVER**
United Way

Editor's chair

Continued from page 14

views, although we are friendly with them now as we were in the past.

Differences of opinion are not unhealthy, but where a local federation is involved in Jewish papers, it cannot be expected that the paper will take a position and bite the hand that feeds it, although we are not one who

Pulpit changes

Rabbi Mark L. Winter has been elected to serve the White Plains (N.Y.) Jewish Community Center...Sharei Chesed Congregation, St. Louis Park, Minn., has named Rabbi Barry I. Woolf as its spiritual leader.

Sermon of the week

Coping with Change — Dealing with the Flux in Reform Judaism — Rabbi Mark N. Goldman, Rockdale Temple, Cincinnati.

Quotation of the week

"That's my father, rabbi," the boy whispers to me. He points to the solitary figure at the back of the sanctuary. His Bar Mitzvah is about to begin, and I can tell that the boy, already nervous, is torn. I am uncertain what to do. My first reaction is to invite the father to sit up front with the rest of the family. But the boy stops me. "Mom and my step-father will be mad; they didn't want him to come at all," he tells me. "You know, he's not even invited to the party."

It is, in my case, too late to do anything. The Bar Mitzvah begins. As it proceeds, my eyes go back to the father, still sitting alone. The tension is palpable — and unnecessary. It threatens the joyfulness of this day. I ask myself: How often have I encountered this problem? Why have we done nothing about it?

The incidence of divorce has accelerated so sharply that moments like this are common. They intrude on our awareness and will not allow us to turn away, however much we may want to. And the problem is worsening; half of the marriages begun this year will end in divorce.

As a congregational rabbi, I know that the tentacles of trouble run long as well as deep. Hardly a week goes by in which I am not drawn into a dispute over who should sit where, who should play what role, in a Bar Mitzvah or Bar Mitzvah or wedding involving current spouses of former spouses. The flames of acrimony, never thoroughly doused, spring up.

To contemplate divorce as a social phenomenon and as an individual tragedy — to contemplate it as it is, in other words — is to contemplate sorrow. I believe that together we can create a way of limiting its destructive impact on the lives of its many victims. The synagogue, which plays such an important role in the beginning of a marriage, should also play an important role at its end. It is a challenge that merits the urgent consideration of the Jewish community — Rabbi Shelley Michael Waldenberg, Temple Isaiah, Lafayette, La.

Crime decreases, but drugs spurt

TEL AVIV — Drug and drug-related crimes rose sharply last year in Israel, while the crime rate as a whole declined by almost six percent. Meanwhile, statistics show that drug abuse claimed the lives of 50 Israelis while disabling 3,000 others.

Figures showed a decrease in the number of rapes

from 270 to 226 and murders from 86 to 73 in 1986. But drugs threw the figures out of kilter for they make up 77.7 percent of the nation's total crimes.

Some 200,000 Israelis have used drugs at least once and 10,000 are addicted to hard drugs, according to official sources.

doesn't recognize that in New York, or San Francisco and even St. Louis, the federation papers are among the best in the field.

We should say that Rabbi Hollander is most effective as a speaker. He was well-received at our congregation, and he doesn't lack for humor, not to mention that he is a scholar in his own right.

Social calendar

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during a relatively quiet phase when he was suddenly taken off the streets to prison and a revolutionary tribunal. Danielpoor was a successful businessman, surviving economically in a difficult time as Jews have so often survived in so many different times.

"The authorities wanted to make an example to the Jewish community... Within one week, he was arrested, tried and summarily executed. The example to the Jewish community was made. A very small pawn had been sacrificed to somebody's political goal. And Albert Danielpoor's freedom to live his life was dismissed like a wisp of smoke in the winds of a political upheaval."

And then Gray reached his fourth infant born in that winter of 1927, Vladimir Slepak, a name that has come to be known to all Jews today. "When Anita and I trudged to his Moscow apartment," he related to a spellbound room of ORT guests, "on a cold February day in 1978, he had already been a Refusenik for nine years. He is still a Refusenik today. He has been in search of freedom for 17 years..."

"Four Jewish infant boys, all born the same year, all growing to face personal encounters with the meaning of freedom. Abraham Grayefsky murdered while still a youth by the Nazis, Albert Danielpoor, murdered in the fullness of his maturity by madmen bearing a different banner, Vladimir Slepak, hounded by the powers of yet another government, another people, because he strove for his freedom, and the fourth infant, me, standing before you tonight, a free man who has come to appreciate the meaning of that word 'free.'"

A family man, whose wife and two young daughters, five and seven, have attended all of the ORT New York annuals and have been to Israel five times (he's been there 60 times) in Gray's crown. He has beautifully handed that crown over to David Hemelin, of Detroit, as the new American ORT Federation chief.

According to Gray, the ORT Braude Institute of Technology at Carmiel, Israel, is due to open shortly. The Institute will provide high-level technological education in computers, electronics, robotics, energy studies, bio-technology, electro-optics and the pure sciences. It honors the memory of the late Max Braude, the director general of the World ORT Union from '57 to '80. Worldwide ORT has 158,000 students with 87,000 in Israel alone. More than 500 delegates attended here.